

NOTES
ON THE
AGRICULTURISTS.
OF THE
DISTRICT OF AURUNGABAD,
HIS HIGHNESS THE NIZAM'S DOMINIONS.

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PREFACE.

IN April last I was directed by Syed Mahdi Ali, Esq., Secretary to His Highness the Nizam's Government in the Revenue Department, to furnish a brief account of the social and economic condition of the agricultural community in the Aurungabad District. Having been stationed in this district for nearly nine years, Mr. Mahdi Ali thought that I was in a position to supply full and trustworthy information upon the subject. My *mémoire* was required partly to form a chapter of an important work now in progress, and partly to furnish answers to some of the important questions asked by the Famine Commission. Despatch, therefore, became a matter of considerable moment, and I have thus been compelled to regard any suggestions as to change in procedure and reform in practice, as altogether out of my province, and to confine myself to a description of the state of things

actually existing. Had the time allotted me been longer, I could have made these Notes more detailed, and perhaps more interesting. But written as they were, in scanty leisure hours snatched from arduous duties in connection with Settlement work, and while I was travelling about the districts, they must necessarily be submitted as an imperfect attempt to carry out the pleasant task with which I was entrusted. With the time and material at my disposal I have endeavoured to do my best. But I may be allowed to add that, from the absence of any previous work of this nature, I have had to expend considerably more labour upon the collection of material than may be apparent from the text, as it stands. This difficulty, however, while it entailed much laborious investigation on my part, has, I trust, ensured some degree of novelty and freshness to this brief description of peasant life in the north-eastern Deccan.

FURDOONJI JAMSHEDJI.

AURUNGABAD,

15th July, 1879.

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CHAPTER I.

THE FOUR CLASSES OF AGRICULTURISTS.

1. Division of Agriculturists into four classes—First class,—
Second class,—Third class,—Fourth class. 2. Proportion
of each class of the cultivators to the whole body
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THE agricultural population of the Aurungabad district consists of some ninety per cent. of Kunbis, with a slight sprinkling of Mussulmans, Purdaysis, Bunjaris, Bheels, Dhungurs, Mahurs, Kahurs, Taylis, &c. Irrespective of their castes and creeds, and solely with reference to their operations, position, and means, the whole body of the agriculturists may be divided into four classes. The First Class may be considered to include such individuals as follow other than agricultural

pursuits, who do not work personally in their fields, and do nothing more as farmers than superintend the work of their labourers. The cultivators falling under the Second Class have other work to do, and their own household duties to manage, and so cannot spare the necessary time for personal labour in the fields. They restrict themselves to the supervision of field operations, while their families and hired labourers work on the land. The Third Class comprises true agriculturists, the cultivators proper, who devote their entire time, attention, and labour to their fields. They seldom or never employ hired labour, but are generally assisted by all the members of their own families. The Fourth Class consists of impoverished ryots who have small holdings only, and do not own more than one or two bullocks, which they supplement with hired cattle when the land has to be tilled. As a rule, they join some other occupant as co-sharer, and with his assistance contrive to gain from the soil enough to find a bare subsistence for themselves and their families.

The First Class chiefly consists of Brahmins,
 Agriculturists of the First Class, who, on the excuse of caste prejudices, never work in the fields themselves ; well-to-do Mahrattas, whose women never appear in public ; affluent Patels, who can afford to cultivate their farms entirely by hired labour ; and prosperous artizans, such as smiths, carpenters, &c., who, having to attend to their several occupations, cannot find time to do the field work themselves, but employ labourers for that purpose. The families of this class never go out for field work ; and indeed the class itself, possessing other sources of income, does not entirely depend upon the soil for subsistence.

The Second Class generally consists of the
 Agriculturists of the Second Class, Patels of large villages, who have to attend to their official duties and manage their household affairs ; well-to-do Kunbis with large families, and holding considerable areas of garden land ; Taylis (oil pressers and dealers) and other traders, whose time is taken up with their occupations ; also the heads of families of

Malis, who have often to attend the different weekly markets held at the surrounding villages, to sell their garden produce. The cultivators of this class do not personally work in their fields, but closely superintend the work done by their families, and other farm labourers. They are generally well-to-do people, having extensive holdings, which include a tolerably large area of garden land. Besides owning land, they possess milch buffaloes, cows, and brood mares. Although this second class depends mainly on tillage for subsistence, its income is largely supplemented by the produce of dairies, and the rearing of stock.

The Third Class consists mainly of Kunbis,—ryots proper,—with a sprinkling of *Malis*, *Purdaysis*, *Dhulgurs*, &c. These people, with their families, devote their whole time and labour to their fields, and depend solely upon the land for their subsistence. They principally hold dry-crop lands, and are not very prosperous. They might fairly tide over one bad season,

Agriculturists
of the Third
Class.

but if this were followed by another, and if the State did not then remit its demand, many of them would undoubtedly be reduced to poverty.

The Fourth Class consists of Kunbis, Dhungurs, Malis, Mahurs, Mangs, &c.

Agriculturists of the Fourth Class. Some few of this class hold a small area of land, which they till with hired cattle along with bullocks of their own. The majority, however, possess only a bullock or two, and, holding no land themselves, generally become sharers with others who do. They all live very poorly, and often from hand to mouth. They are always the first to suffer in bad seasons. Some of the members of each family work in their own fields, while the rest go out to work for other ryots. Sometimes the younger boys are employed to drive out the cattle for pasturage, and to scare the birds off the crops, and so they manage to bring in a small monthly income. During a part of the hot season, when the men of this class have no work in the fields, they are generally employed by the well-to-do cultivators,

Marwadis, Brahmins, and others, in erecting new buildings or repairing old ones. Besides this, they often have other work offered them by the moneyed classes. When an agricultural labourer sets up on his own account as a cultivator, he may generally be included in the fourth class. In the same way, when one of this class is unable through poverty to till his own lands, and does not succeed in getting himself admitted as a co-sharer with a more prosperous cultivator, he remains a labourer all his life.

2. It would be interesting to ascertain the

proportion that each of these four
classes bears to the entire body.

Proportion of
each class of the
cultivators to the
whole body.

Until the whole district is surveyed
and settled, no trustworthy figures

can be obtained to fix this with any degree of accuracy. But the Paitan, Vaijapur, and Gandapur talukas (three of the eight sub-divisions of this district) have been lately settled, and correct figures can be obtained for them. From these data we can form a pretty correct estimate of the condition of the agricultural

classes in the whole district. The figures for these talukas may be thus tabulated:—

PAITAN.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators.
	From		
Second Class	100 to 799	375	12
Third do.	25 to 99	1,935	60
Fourth do.	5 and under to 24	885	28
	Total	3,195	100

VAIJAPUR.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators.
	From		
Second Class	100 to 599	717	19
Third do.	25 to 99	2,194	61
Fourth do.	5 and under to 24	664	20
	Total	3,575	100

GANDAPUR.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage* on Total Cultivators.
	From		
Second Class	100 to 1,000	520	13
Third do.	25 to 99	2,244	58
Fourth do.	5 and under to 24	1,121	29
	Total ..	3,885	100

The foregoing statements do not, as we see above, include cultivators of the first class, who follow other occupations than that of agriculture. As they cannot devote their entire time to the cultivation of their fields, their holdings are necessarily small,—never, we believe, exceeding fifty or sixty acres at the most; they may therefore, considered as landholders, be taken as included in the figures of the third and fourth classes.

It will thus be seen that the main portion of the cultivators consists of the third class, while the second and fourth (the prosperous and the

unprosperous) are pretty nearly balanced in the Yaijapur taluka ; but in Paitan and Gandapur the latter exceed the former by about 100 per cent. It must, however, be borne in mind that several of the cultivators of the first class, who are sure to be well off, have been included in the figures of the fourth class, on account of the small area of their holdings. Using this datum, we may therefore class the landholders of this district as follows:—

Prosperous by dint of other resources.....	15	per cent.
In tolerably easy circumstances	60	„
In poor and precarious positions	25	„

This is not, however, the place to enter into any disquisition on this subject. In chapter V., we shall discuss details of facts and figures, and treat this important matter with the care it deserves.

CHAPTER II.

KUNBI LIFE AND MANNERS.

Characteristics of the Kunbis —Condition of their women.—

Their dwellings.—Their food.—Their dress.—Their festivals.—Their expenditure attendant on births, marriages, and deaths.—Their religion.

THE Kunbi is a harmless, inoffensive creature,
Characteristics of the Kunbi. simple in his habits, kindly by disposition, and unambitious by nature. He is honest, and altogether ignorant of the ways of the world. He knows little of the value of money, and when he happens to earn any, he does not know how to keep it. Like Charles the Second's sailor, he makes his money like a horse, and spends it egregiously like an ass. He is satisfied with very little, and is contented with his lot, however humble. His passions are not strong ; he is apathetic, and takes things easily,—is never elated with success, nor is he readily prostrated by misfortune. He is a thorough Conservative, and has a sincere

hatred of innovations. He cherishes a strong love for his *watan* (hereditary holding and rights), and whenever any trivial dispute arises in connection with these he will fight it out to the very last. He will often suffer great wrongs with patience and resignation, but his indignation is aroused if the least encroachment be made upon his personal *watandari* rights, though they may yield him no profit, but happen, on the contrary, to be a tax upon his purse. If the regulated place be not assigned to his bullocks when they walk in procession at the *Polá* feast, or if he has been wrongfully preceded by another party in offering libations to the pile of fuel that is to be fired at the *Holi*, the Kunbi at once imagines that a cruel wrong has been done him, and his peace of mind is disturbed. He will haunt the courts of the taluk and district officials for redress, and, neglecting his fields, will pursue his object with a perseverance worthy of a better cause.

The Kunbi's domestic life is happy and cheerful ; he is an affectionate husband and a loving father. He is a stranger to the vice of drunken-

ness, and in every respect his habits are strictly temperate. He is kind and hospitable towards the stranger, and the beggar never pleads in vain at his door. In short, the Kunbi, within the scale of his capacities, is endowed with most of the virtues of mankind, and exhibits but few vices. We cannot, however, accord to the Kunbi the merit of energy. Industrious he is ; he rises early and retires late ; in the hottest time of the year he works in the fields under the burning rays of the sun ; at other seasons he has often to work in the rain drenched to the skin ; he is to be seen in the fields on a bitter winter morning, defying the cold, clad only in his simple coarse *kumbli* (blanket). Thus his life is one of continued toil and exposure. But, while admitting all this, it cannot be denied that he works apathetically, and without intelligent energy of any kind,—that the spirit of emulation does not inspire him with vigour ; he is slow in his manner of work ; his fields are generally badly ploughed, negligently cultivated, and they are not unfrequently allowed to be choked with weeds. His rival in rural labour, the Purdaysi, excels him in many of these respects ;

the fields held by this latter class are deeply ploughed, carefully cultivated, and thoroughly weeded.

The Kunbi women are very industrious, and
 The Kunbi are perhaps more energetic than
 women. the men. Upon them devolves the performance of all the domestic duties. They have to carry water from the river or well, grind corn, prepare the meals, sweep the house and plaster it with liquid clay or cowdung, clean the cooking vessels, wash the linen, and attend to their children. For a part of the day they are also employed on light field work. Besides getting through these multifarious duties, the women of the poorer classes generally manage to find time to gather a head-load of either fuel or grass, which they carry to their own or any other adjoining village for sale. From these hardly acquired earnings they purchase salt, oil, and other necessities, for household use, and a little opium, a minute quantity of which they invariably administer to their children as a narcotic. Indeed the Kunbi woman takes an honest pride in

supplying opium to her children from her personal earnings. If all the women in the family have not enough work on their own holdings, some of them go out to labour in the fields of other holders, and their earnings form no mean addition to the income of the Kunbi cultivator. The women work as hard as the men, and fortunate is the cultivator who is blessed with a number of female relatives in his family, for, instead of being a burden, their industry is a steady source of income to him. With a heavy load on her head, an infant wrapped up and slung to her back, the Kunbi woman of the poorer classes will sturdily tramp some six or seven miles to market, sell the produce of her field there, and from the proceeds buy articles for household consumption: she will then trudge back home in time to prepare the evening meal for the family.

The ambitious *guddi*, or fort; the substantial
Dwellings of *huvvayli*, or mansion, towering high
the Kunbis. amidst the other village dwellings;
the unpretentious but comfortable flat-roofed
house; and the humble thatched hovel—all these

are to be found amongst the dwelling-places of the Kunbi cultivators. The *guddi* is now a remnant of the past. During the old troublous times, when wars were of constant occurrence, when both life and property were insecure, the chief Patel of the village built a *guddi* for his residence, in which he and his family were secure from the assaults of marauding freebooters. The *guddi* also offered protection to the villagers, who retired therein at the approach of danger. But in the present times of peace these defensive dwellings are fast decaying, and are being replaced by substantial houses. Travelling over the district, we only come across these structures occasionally, and then they are most frequently in ruins. The *guddi* is always surrounded with a high wall, built sometimes of brick in mud, but frequently of that grey loam with which the walls which surround most of the villages in the districts are constructed, and which have in many instances withstood the ravages of centuries. While walls of brick and chunam have yielded to the action of time and weather, these simple mud structures have stood on, defying both. It is said

that, owing to the yielding but cohesive nature of the loam, these mud walls can better withstand cannon shot than the ordinary brick walls : while the shot gets merely imbedded in the former, it shatters the latter. The wall surrounding the *guddi* is generally furnished with bastions. The only entrance to the place is through a spacious gateway : the doors are of strong timber, and partly covered on the outside with iron spiked nails, as a protection against their being battered in by elephants, in case of attack. The door generally opens into a sort of antechamber or porch, which is used as a sitting-room by the farm labourers. From the antechamber another door leads into a tolerably large room, in which the milch cows are stalled, and the Patel's favourite mare or horse is picketed. Crossing this room, the *chowke*, or open court, is entered, along which an open verandah runs on all sides. This is used as a place for sitting and sleeping by the men. The rooms opening inside the verandah are occupied by the women, and are partitioned off for the different members of the family. The family meals are prepared and are partaken

of in these rooms, in which also accommodation for bathing is provided. Sometimes there is a cellar, in which grain, straw, &c., are commonly stored.

But, as we said above, these *guddis* are now few in number, most of the cultivators of the better class living in substantial houses, built of masonry or brick. These masonry, or brick houses are generally protected from the outside by a high wall ; an open court is entered through a low doorway ; and crossing it we enter the principal room. This room is often a wide open verandah, extending the width of the court, and is supported upon wooden posts, on which beams are laid to form the roof. This verandah is sometimes double, the inner portion being raised a step above the outer. In the back wall of the inner verandah, doors open either into a second court, or into small rooms, which are used as sleeping chambers, cooking rooms, &c. These houses have flat terraced roofs, and are very substantially built. The mares and milch cattle are generally kept in a shed built within the enclosure of the house. As is usual with all

the Hindu houses in this part of the country, not much attention is paid to ventilation, the rooms being generally small and ill lighted. Bedsteads, copper and brass utensils, bundles of clothing, bedding, wattle bins filled with grain, stacks of fuel, dried vegetables, handmills for grinding corn, and all the various household goods are scattered about promiscuously over the place, without manner or method. When the fires are lighted, the smoke, which has little or no vent for escape, fills all the rooms almost to suffocation ; and, what with the darkness, the smoke, the odour from the cattle-stalls, the chattering women, and the crying children, a stranger is very glad to escape as soon as he can, after entering.

Many of the cultivators of the second class live in tolerably comfortable houses. Outside, facing the street, a front wall shuts in an open court where the washing is done and the cooking utensils are cleaned. Crossing the court, the principal room is reached through a low door. Most of these houses are built in skeleton form, the roofs being supported on

wooden posts. These posts, which are generally about six or eight inches square, are filled in by the mud walls forming the main portion of the house, and cannot, therefore, be seen. The *bressummers*, or wall plates, rest upon these posts, forming a square or rectangular frame, according to the shape of the house. On these, joists are thrown across, about a couple of feet from centre to centre, and over these joists "reepers," or other common planks, about three or four inches broad, are placed to support the clay thrown on the top, which is slightly bevelled. On this a little alkaline soil is sprinkled, which is a sure preventative against the roof leaking in the rains, and serves to protect the wood from the ravages of white ants. A few of these houses are also built of rough stone in mortar, up to a certain height from the foundation, the rest of the wall being made of brick and mud. The roof is constructed in the same manner, but with better materials.

Besides the principal room, there are three or four other little rooms, from ten to fourteen feet

square, one being used as a kitchen, another as a store-room, and so on. Two or three common bedsteads, copper and brass cooking utensils, handmills, and so forth, are promiscuously scattered about the apartments. The rooms are kept clean, being swept daily, and frequently plastered with liquid clay or cattle-dung. Within the enclosure of the house, or sometimes in one of the fields, a shed is erected, into which the cattle are driven for the night,—one of the members of the family and one of the farm labourers sleeping there.

The houses of the third class of the cultivators do not materially differ from those of the second class, excepting that they are built of coarser materials, are smaller in size, and do not generally possess open fore-courts.

The cultivators of the fourth class dwell in wretched hovels, the roofs of which are generally thatched with grass. These huts are often too small to accommodate the whole family. A wretched bedstead or two, a handmill for grinding grain, a few brass utensils, some earthen

pots ranged one over another, one or two bundles of rags, and fuel for daily consumption, comprise almost all the household goods of this class.

The domestic economy of the household is regulated by the eldest woman of the family, who makes an excellent housewife. Butter is made from the fresh milk of the dairy, and is sent to the market for sale, while the whey and curds go to improve the family meals. With respect to the cultivators of the first and second classes, the careful housewife sees that a supply of grain calculated to last for a full year is stored in the house, while the vegetables are supplied from the Kunbi's own garden land. The first class of cultivators generally take three meals a day. Breakfast is served out about nine o'clock in the morning. It consists of hot jowari or bajri cakes, a dish of milk curds, and some *chutney*. Between twelve and one o'clock they take their midday meal, which generally consists of jowari or bajri cakes, some *dāl*, and curry made with whey. The supper at night consists of bread and some

one kind of home vegetables : the brinjal (egg-plant) seems to be one of the favourite dishes of the Kunbis about this part of the country. This is sometimes varied with a dish of *bayson*, made of gram flour. The men and the children take their meals first, and are waited on by the women. They eat off brass plates, called *thâlis*. When their lords and masters have finished eating, the women of the family sit down to their meals, and dine out of the same brass plates, without taking the trouble to clean them. The meals are served out to the labourers by the women, each man getting a daily ration of about four breads (= 2 lbs.) and some *dâl* or curry. This class of Kunbis are tolerably clean in their habits; both men and women wash regularly, and change their clothing every three or four days.

In the second class of cultivators, the eldest member of the family generally stays at home, while the rest of the men proceed to the fields at dawn, performing their morning toilet in a stream, or at a well on the way. They carry with them the remains of last evening's supper, on

which they breakfast at about eight or nine o'clock. About noon the women bring them their meals, which generally consist of fresh cakes of bajri or jowari, and a dish of *dāl* (pulse), or curry made with whey, or vegetables. Sitting under a tree, the men partake of their noon-day meal. Between eight and nine o'clock in the evening the men take their evening meal at home, which generally consists of fresh bread, and one dish of *dāl*, or vegetables, with some *chutney*; it may be mentioned here that Kunbis eat *chutney* with every meal. Sometimes they dine off milk and bread. This class of cultivators wash and change their clothing every fourth or fifth day.

In ordinary years the third class of cultivators also eat thrice a day, but, instead of always getting a dish of *dāl* or vegetables, they have often to be contented with the more humble fare of onions, or *chutney* and bread. This class of cultivators are also tolerably clean in their habits.

In years of plenty the fourth class of cultivators take three meals a day, but in seasons of

scarcity they have to restrict themselves to two. These meals consist of coarse bread of bajri or jowari, and often of *kulthi* or *mutt*, and this is eaten with *chutney* or onions, and, very seldom, with a dish of herbs or vegetables.

It may be mentioned here that in talukas where kharif crops are chiefly grown, the cultivators live on bajri all the year round ; but where both kharif and rabi crops are raised they subsist on bajri from the beginning of *Kartik* (November) to the end of *Māgh* (March). From *Phalgun* (March) to *Ashwin* (October) jowari is eaten. From the end of *Paoosh* (February) to the beginning of *Phalgun* (March) the cultivators in the rabi talukas roast and eat the tender succulent jowari and wheat in the ear. From the time that the tender grain is ripening in the ear till it is harvested, the families of the poorer classes of cultivators mainly subsist on the *hooldas*, as the tender grain is called.

It will thus be seen that the cultivators of the
 The Kunbis' first and second classes live com-
 dress. fortably, while the diet of the third

class is tolerably good and sufficient in quantity. The former are well fed and well clad; the latter have sufficient to eat and are fairly clad. The ordinary dress of a cultivator of the first or second class generally consists of a heavy turban of good stuff, an *angurkha* or long coat, and a *dhoti*, of good material. He also generally wears some ornaments of silver, and occasionally of gold, about his person. The ordinary dress of a cultivator of the third class is much the same as above, excepting that it is of very coarse material, and instead of wearing a jacket or *angurkha*, he very often wraps a *cumbli* or *dhoti* round him. It is seldom that he wears ornaments. The women of the first and second classes are clad in *sadis* (long entire robe) and *cholis* (bodices), of tolerably good material; those of the third class wear coarser materials. They also wear silver ornaments. But the cultivators of the fourth class are miserably clad. A piece of cloth round his loins; a dirty turban, often in shreds over his head; a coarse blanket to protect him from the wind and rain; and a tattered jacket, reserved for festive occasions,

generally comprise the sole wardrobe of a cultivator of this class. A couple of coarse *sadis*, and the same number of bodices, form the only dresses which this class of Kunbi women can boast of. But, poor as this class of cultivators are, they are contented with their lot, and in prosperous seasons, when plenty smiles over the land, a more happy and cheerful set of people can seldom be met with.

The chief festivals observed by the Kunbi
 Festivals. cultivators are (1) the Holi, (2) Polâ, (3) Dewali, (4) Dussera, (5) Guddi-Pâdwâ, (6) Nâg Panchmi, (7) Akhati, and (8) Sunkranth.

The Holi feast, which commences fifteen days before the full-moon of *Phalgun* (March), is kept up for five successive days, and the good housewife provides dainty things for the meals, in the shape of sweet *polis* (bread) and other such delicacies. To the leading man of the village is assigned the honorary privilege of first setting the Holi pile on fire, into which sweet bread, rice, and other food are cast as oblations to *Agni*, or the fire-

god. The other Kunbis then follow, and cast in their oblations. It is only on this feast that the temperate Kunbi indulges in drink, and many of them on this occasion become somewhat intoxicated. The *Pola*, which occurs on the last day of *Shravan* (August), is a feast celebrated in honour of the bullocks, who on this occasion have a holiday to themselves. They are washed clean, their horns are painted, and in the evening the owner adorns them with portions of his wife's silver ornaments. The wife's best *sádi* is cast on the back of the favourite bullock ; and, headed with drum and fife playing a merry tune, the cattle are led in procession through the village, the head Patel leading the way. The bullocks are fed on sweet bread steeped in oil, and some of the *balutaydars* receive sweet bread and other victuals.

The *Dewali* (or "feast of lights"), which occurs on the new-moon of *Kártik* (November), is observed for three days, during which houses are cleaned, freshly plastered, and freely illuminated. Sweet bread and other delicacies are prepared for meals ; in large *kusbás*, the chief *Mahur* woman is presented with a *sádi* by the head Patel, and the

wives of all *balutaydars* receive each a bodice. Presents of bodices are also made to the Kunbi's female relatives.

The *Dussera* feast, which occurs on the tenth of *Ashwin Sudh* (October), is observed for one day, on which occasion two or three sheep are killed near the chief gate of the village, and near the temple of the goddess *Devi*, by the head Patel, and *puja* performed. Special dishes of meat are prepared for the occasion, and agricultural implements are worshipped.

The *Guddi Pâdwâ*, which occurs on the 1st of *Chaitra Sudh* (March), is the Hindu New-year's Day, when a tall pole, surmounted with a brass *lota*, is erected in front of every house. Some religious rites are performed, and sweet bread and other extra dishes are made in honour of the occasion ; swings are attached to trees, and this pastime is indulged in by all the Kunbis.

The *Nâg Panchmi* (snake festival), which takes place on the 5th of *Shravan Sudh* (July), is a festival specially observed by the women. After bathing and dressing, they worship the graven

image of a cobra. Sweet bread and other delicacies are prepared, and the pastime of swinging is resorted to by the men.

Akhâti is also a festival specially kept by the women, who worship on the occasion a wooden or brass image of *Gaorâ Devi*. Materials for meals, with fruit, are given to Brahmins ; and sweet bread, &c., are prepared for the family meals.

On the *Sankranth*, which falls on the 5th of *Paoosh Vud* (January), certain ceremonies are performed, and *til* seed is distributed among relations and friends. Up to this date the Kunbis never touch the tender succulent jowari and wheat that are ripening in the ear, but from this day they permit themselves to indulge in these first fruits. The *hooldâ* season therefore commences at this time. Sweet bread and other extra dishes are prepared for the occasion.

This ends the list of the festivals observed by the Kunbis. But besides those enumerated above, there is another feast observed by them in honour of the god Khundoba, which is called *Khundoba's*

Sutt. Confectionery and other delicacies are prepared, and certain religious rites are performed. Torches are burnt before the image of Khundoba at night. In the rains, the Kunbi performs certain ceremonies, called the *Pittra*, to propitiate the *manes* of his ancestors. Materials for food are supplied to Brahmins, and a dinner is given to relations and friends. The *Pittras* commence upon the 1st of *Bhadrapud Vud*, and last till about the end of that month (September). The cultivators of the third class observe the same festivals that have been enumerated above, with this difference, that the repasts prepared in honour of the occasion are humbler. The only dainties that the cultivators of the fourth class allow themselves in this feast, are confined to bread made of jowari or bajri flour sweetened with jaggery.

While on this subject, it may here be mentioned that the only recreation in which the Kunbis indulge, on ordinary occasions, is when, after partaking of their frugal supper in the evening, they repair to the village *châodi*, *dhurrunsala*, or Maroti's temple, where thoughts and ideas

are interchanged, small gossip is retailed, and sometimes the merits of the different Government officials are discussed. If some of them are musically inclined, they bring with them their guitars (*vina*) and drums, when a rustic concert is started, and ballads and ditties composed in honour of some notables are sung, as well as humorous songs. About 11 o'clock P.M. they all retire, when every light is extinguished, and, save for the occasional barking of the dogs, the village reposes calm and tranquil in the stillness of the night.

Marriages, births
and deaths.

The Kunbi generally marries his children when they reach the age of nine or ten.

The first ceremony that takes place is the *mungni*, or betrothal, and one or two years subsequently the marriage itself is celebrated. The months of Vaisak, Jayste, Margayswur, Mâgh, and Phâlgun (answering to May, June, December, February and March) are considered very propitious, and it is chiefly during these months that marriages are celebrated. The

mungni ceremony lasts only a single day, but the celebration of a marriage occupies some three or four days. A marriage celebrated in grand style costs from about Rupees 500 to Rupees 800. Of this amount, about one-half is invested in gold and silver ornaments and in clothes, while the other half is spent in feasting and rejoicing. A marriage celebrated among the third class of cultivators—that is, the more numerous body of the ryots—costs from about Rupees 200 to Rupees 500. Among the fourth class a marriage costs from about Rs. 75 to Rupees 150. As stated above, half of this sum is generally invested in gold and silver ornaments, while the other half goes towards defraying the expenses of feasting and alms.

At the birth of a child the Kunbi has to spend, according to his means, from about five to fifteen rupees.

When a death occurs in the house, the expenses attendant on the funeral ceremonies vary according to the means of the Kunbis, the cost generally being from about Rupees five to Rupees

sixty. It may be mentioned here, that among the Kunbis it is the custom either to bury or cremate the dead, as may be the practice obtaining in each family.

The Kunbis are generally included in the list of Shudrâs, the last of the four
 Their religion. great classes among which the people are divided, according to the Hindu religion. Dr. Monier Williams, however, includes agriculturists in the third class (the Vâisiâs). The Kunbis' manner of worship, is much the same as that of other Hindus of the lower classes. They also observe the Mohurram rites of the Mahomedans, and participate in the ceremonies of the *Ooruss* (anniversary) of all Mahomedan saints. The gods they worship are generally (1) Khundoba, (2) Maroti, (3) Gunputti, (4) Mahadeo, (5) Devi, (6) Mussoba, and (7) Vittoba. Their titular divinities are Khundoba, Devi, and sometimes Mohoniraj.

Most of the well-to-do Kunbis generally keep in their houses a brass or stone image of Gunputti, a stone image of Mahadeo with his attend-

ant Nundi, and often a silver or brass image of Khundoba. After performing his morning ablutions, the Kunbi, if he belongs to the better class, will worship any one of these deities, by bathing the image with clean water, lighting an oil lamp near it, and by laying before it an offering of bread, fresh milk, or molasses.

Every village has a temple of its own, which is generally erected in front of the village, and dedicated to the god Maroti. Often the villages have temples dedicated to the gods Gunputti, Devi, Khundoba, and Vittoba. A devout Kunbi never takes his meals without first worshipping his tutelar divinity. In unison with his plain habits, the ritual of the Kunbi is simple and unostentatious.

CHAPTER III.

AGRICULTURISTS AND LABOURERS, AND THEIR WORKING CALENDAR FOR THE YEAR.

The registered Occupant and his Co-Sharer, or Sub-Occupant.—
Farm Labourers.—Balutaydars.—How the Kunbi Cultivator and his family are occupied all the year round.

A BRIEF account may be given here of the different relations that exist between registered occupants of holdings and their co-sharers, or sub-occupants, with respect to the cultivation of their lands. This will serve to illustrate the various ways open to a cultivator destitute of funds, or with limited means, to till his lands.

A registered occupant and his co-sharer or tenant.

1. *Surkut* (Partnership).—If a registered occupant be scant of funds, or if his holding be too large to enable him to cultivate the whole of it unassisted, he generally takes in a *Surkutti* (co-sharer). The *Surkutti* bears his quota of the

expenses of cultivation, and provides his share of the bullocks. The Surkutti's share in the produce of the fields depends upon the number of bullocks he supplies, the aggregate pairs of bullocks working in the fields constituting so many shares. Thus, if there are eight pair of bullocks working, and the Surkutti supplies three pair, he comes in for three of the eight shares.

2. *Ang-uâtâ*.—This is another description of Surkut, co-share or subsidiary holding. If any cultivator be not possessed of the means of purchasing bullocks, he applies to a Savkar (money-lender), or some larger holder than himself, for as many pair of bullocks as he has male adult members in his family, each person being supposed to cultivate not more than one pair of bullocks can plough. The person who lends the bullocks bears half the expenses of cultivation, and, besides paying a moiety of the assessment himself, lends out money on interest to the cultivator for the other half. Besides this, the Savkar lends to the cultivator, for every pair of bullocks given, a *pulla* (240 lbs.) of grain, and two rupees,

for which no interest is charged. The Savkar supplies fodder and oil-cake, for the keep of the bullocks, but during the rains the fodder costs him nothing. In return, the Savkar makes a handsome profit by this transaction. He receives half of the gross produce of the fields, and has the grain and money returned to him, as well as the loan advanced for the Kunbi's half-expenses of cultivation, for which latter he obtains full interest.

Báttái.—The conditions existing between the registered occupant and the cultivator, with regard to the *Báttái*, or payment-in-kind system of partnership, are as follows:—

The registered occupant pays the Government assessment, and if wheat or gram is to be raised on the land he supplies half the seed-grain; but if other than these crops are to be raised the *Surkutti* or co-sharer supplies the whole seed. The latter also finds his own bullocks and labour. The registered occupant receives, as his share, either one-third, or one-half of the produce, as may have been settled.

Pote Vâhitdâr.—When a tenant holds lands from a registered occupant, on lease for a certain stated term, he pays the occupant the Government assessment, and, over and above that, a reasonable sum in cash, or a certain quantity of grain, as may have been settled beforehand.

Khând-wâtâ.—The other way open to a poor cultivator to obtain bullocks, is to borrow a pair from a Savkar, or any other ryot. For these he has to pay at harvest time two *pullas* (480 lbs.) of grain, and two hundred bundles of straw. The cultivator has to feed the bullocks during the time they remain with him.

In some cases, a registered occupant prepares a certain portion of his garden land, and rents it for a year to a cultivator for a certain sum of money, at the same time agreeing to water the area so rented, at the rate of so many waterings per month. *Bâgwâns*, (market gardeners,) who raise vegetables in the vicinity of large towns, generally take land on this condition, and thus save themselves the

trouble and expense of preparing and irrigating the soil.

We will now inquire into the actual means of existence of the landless class—
 Agricultural Labourers, that portion of the agricultural population, who, having no direct interest in the land, support themselves wholly, or in part, by field labour for others. It would be no easy task to ascertain, with any degree of accuracy, what proportion the field labourers bear to the whole body of the agriculturists. But, on a rough estimate, it may be assumed that about fifteen per cent. of the agricultural population support themselves as hired field labourers. In this district labourers are employed by the year, by the month, and by the day. They receive their wages either in money or in grain ; and, in some instances, they are supplied with food by their employers.

When a labourer is employed by the year, he generally receives from Rupees 12 to Rupees 30 per annum, with food, or from Rupees 45 to Ru-
 Labourers employed by the year.

pees 55 without food. In the former case, he is also supplied with the following five articles of dress every year :—

1 Cumbli (blanket), value about Rs.	1	8
1 Dhoti	1	0
1 Pair Shoes	1	0
1 Turban	1	0
1 Waist-cloth	0	8
Total Rs...	5	0

A written agreement is generally entered into, by which the labourer binds himself not to leave the service until the expiry of the term of his contract. It may be mentioned here that the labourer has generally to serve thirteen months, though he is only paid for a year. The agreement is generally entered into during the months of *Chaitur* and *Vaisak*, when a part of the yearly wages is paid in advance, and the labourer draws the balance in small sums, as he may require, from time to time. When food is given it consists of four cakes (about 2 lbs.) per day, and some vegetables, or *dâl*, with *chutney* or onions.

When a labourer is employed by the month a written agreement is seldom entered into, but the labourer engages to give a month's notice before leaving the service. Labourers of this class are seldom employed all the year round, but are only taken on during busy seasons. They do not generally receive food, but are paid a monthly salary, varying from Rupees 4 to Rupees 6, and have to find their own food and clothes. When the labourer receives an advance, he repays it by monthly stoppages out of his salary. When working in the fields his meals are brought to him by one of the women of his family.

Excepting when employed in harvest work, the labourer, when engaged by the day, is generally paid in cash.

Labourers employed on daily wages.

He receives from two to three annas per diem, and in very busy seasons, when labour is scarce, he sometimes receives as much as four annas (6d.). A woman obtains from 1 to 1½ anna, and sometimes two annas per day. A boy has about an anna a day. Labourers engaged

on daily wages are generally employed on the following work:—

Weeding.—Cash payments are generally made for this kind of work.

Harvesting.—The labourer receives five sheaves for every hundred of the crop he gathers. If it be a jowari or bajri crop, a woman is able to reap from 50 to 75 sheaves per day, and a man 100. Gram, *tûr*, &c., is tied in large bundles, called *kuddups*, which vary in size, and of these also the labourer receives five per cent. When scarcity prevails, and prices of grain are high, the labourers are not paid in grain, but in coin.

Cotton and Ground-nut picking.—The labourer receives about $\frac{1}{14}$, $\frac{1}{16}$, or $\frac{1}{18}$ of the quantity picked in a day. During the first picking the share paid to the labourer is not so large as during the second and third pickings.

Threshing.—For separating the heads of one hundred sheaves of bajri and jowari from the stalks, the labourer receives two seers of the heads of corn.

Ginning Cotton.—This labour is generally paid in cash by Marwadis, who purchase the crop, at so much for every seer of cotton ginned. The cultivator, however, gives the labourer the cotton seed in payment of the labour for ginning.

When his crops have been harvested, the cultivator is called upon to meet the various demands of the *balutaydars* on the produce of his lands.

Balutaydars, or village artisans and menial servants of the community.

The *balutá* institution is of ancient origin and widely known. It is an essential element of the excellent village system, having survived many other useful customs that have been allowed to fall into disuse ; and it is much to be desired that, as far as practicable, this ancient institution may be maintained in its integrity. As is generally known, there are twelve *balutaydars* and twelve *alutaydars* ; but few of the latter are now recognised, for such men rarely, if ever now, obtain their *huks* (dues). A great portion of the *balutá* system, however, has been preserved intact.

We can explain the system clearly by supposing a ryot to hold enough land to require four

bullocks in its cultivation, and that he raises jowari, or any other kind of cereal, on his holding : he has then to remunerate the *balutaydars* as follows:—

	Grain.*
<i>a.</i> — { 1. Mâhur.....about seers	110
2. Sutâr (Carpenter)	65
3. Chamâr (Chuckler)	60
4. Lohâr (Blacksmith)	35
<i>b.</i> — { 5. Purritt (Dhobi)	15
6. Nâvhi (Barber)	35
7. Cumbhâr (Potter)	35
8. Yeshkur. (He generally gets a piece of bread daily from every house, and his share of <i>balutâ</i> from the grain that is given to the Mâhur.)	
<i>c.</i> — { 9. Mâng.....about seers	15
10. Koli	15
11. Mulâni	15
12. Bhutt.....	15

Total...about seers 415

* It may be mentioned here, that most of the *balutaydars* receive their dues, not in grain, but in a certain number of sheaves; as these are not, however, of one size, I have, for convenience' sake, given the average amount of grain that can be threshed out of the sheaves.

With four bullocks, a ryot ought to be able to cultivate about fifty acres of land. The average outturn, at the rate of six maunds per acre, would be 300 maunds, or 12,000 seers (24,000 lbs.). Out of this produce he has to give the *balutaydars* 415 seers (830 lbs.) of grain, which is about four per cent. of the total produce.

The nature of the services rendered by each of the foregoing *balutaydars* may here be briefly stated. I may mention, in passing, that they are divided (as indicated above by *a, b, c,*) into three classes (*kás* is the Kunbis' term), according to the nature and importance of the duties performed by each. The Mâhur is perhaps the most useful and hard-working member of the *balutaydars*. He serves as messenger, guide, and *begári* (menial labourer); carries money collected from the cultivators to the Tehsil cutcherry; rubs down the horses of travellers staying in the village; buries dead animals; and is, in fact, a man of all work. He is indispensable to the village. All the woodwork of the agricultural implements is made or repaired by

the carpenter free of all charges, the cultivator merely supplying the wood. The *Châmbâr* resoles and otherwise repairs the cultivators' shoes, annually supplies the cultivator with a new whip to drive his bullocks, and does the necessary repairs to the large skin buckets, for the wells, (*mhote*), free of all charges, and also finds the leather for the purpose. The blacksmith makes all the iron parts of the agricultural implements, and does all necessary repairs free, the cultivator merely supplying the iron and coals, and working the bellows. The *Dhobi* washes all the clothes of the cultivator and his family, and every time he does so receives a bread or two in return. The barber shaves free, getting a bread only when he shaves the head of the family. The potter supplies the cultivator free with earthen vessels for domestic use, for which he annually gets his share of *bâlutâ*. The *Feshkur*, the head of the Mâhurs, is on duty at the village gate, where he is always present : it is for him to give orders to the other Mâhurs, and see all the work done. In virtue of his office he receives an extra share of *bâlutâ* from

the portion allotted to the Mâhurs. The duty of the *Mâng* is to blow a horn, and beat a drum before the temples and *chaodi* every evening, and to make hempen ropes for the cultivators. The *Koli* fetches water for travellers, and daily sweeps the *chaodi* and temples in the village. The *Mulani* slaughters sheep and goats for the cultivators, whenever occasion may require. The *Bhutt* (common priest) marries the villagers, and reads the *Punchang* to them every fortnight or so. It may here be mentioned, that Carpenters, Châmbârs, Blacksmiths, Dhobis, Barbers, Potters, Mulanis, and Bhutts do not necessarily exist in every village, but generally reside in the chief *kusbas* (market towns), and work for all the adjoining small villages. Each of these *balutaydars* has, sometimes, to look after as many as eight or ten villages.

The carpenter is supposed to be the head of the *balutaydars*: he is called their Potail, and decides all disputes between them. Besides the *balutaydars* enumerated above, there are *havidars*, and other such *watandars*, who receive

bálutá also ; but these are only attached to large *kusbas*.

The *balutaydars* also assist in the marriage ceremonies of the cultivators. When the marriage procession is formed, it is the duty of the barber to walk with the horse on which the bridegroom is mounted, and to hold it when occasion requires. He also waves a horsehair *chavri* (fan) over the bridegroom's head, and he receives a present of clothing in return for his services. The *Mângs* beat drums and blow horns before the procession, and are rewarded by a gift of cloth. At the time when the second procession is formed, the bridegroom and his mother (or, if she be dead, some other female member of the bridegroom's family) have to walk from their own house to the bride's house. The *Dhobi* then spreads white sheets on the road over which they walk. Two sheets suffice for this purpose, being spread alternately one after the other. The *Dhobi* receives a present of cloth for his services. The carpenter attends one of the processions, with a *chaorung* (wooden

stool) made by him, which the bride's family present with other things to the bridegroom ; and in the last procession, when the bride is brought home, the carpenter walks with a wooden horse. He also receives a present of clothing. The Kumbhâr presents the bride's family with some earthen vessels painted in white and red strips : he always walks in the last procession with a rude imitation of an elephant. He also receives for his services a present of cloth. The Koli supplies water during the feasting that takes place in connection with the marriage. He is also presented with some cloth. The Mâhur women attend at the bridegroom's, with a lamp placed in a brass plate, with some betel-leaf, &c. ; and, although none of the things brought are taken, a present is made to these women. The Mâhur works hard during the rejoicings that occur at the marriage, and in return receives a *sadi* and bodice for his wife, besides some broken victuals. The Bhutt, on marrying the bridegroom and bride, receives a handsome money present, towards which the family of the bridegroom pays exactly double the amount paid by the bride's

family. He receives, in addition, presents of clothing, and so forth.

The cultivators cherish a strong love for the *bálutá* institution, and they are altogether averse to the payment-in-grain system being supplanted by stated fixed money payments.

Let us now see how the cultivating classes
 The Kunbi's are occupied, in each of the twelve
 working Calen- Hindu months, on field and other
 dar. work.

Chaitur (answering to April).—At break of day, the cultivator drives his bullocks to the fields, and sets to work at ploughing. About eight o'clock in the morning half an hour's rest is allowed to the bullocks, and, sitting under a tree, the cultivator breakfasts on the fragments of last evening's supper. He then resumes work, until a little after 11 A.M. The bullocks are now watered, and generally fed on *kurbí* (*jowari* stalks), a head-load of which the cultivator brings with him in the morning. His wife, or some other female member of the family, brings him his meal, which he eats at mid-

day, and then, if so inclined, washes himself in an adjoining stream or well. About 3 P.M., work is resumed, and ceases about five or six in the evening, when the bullocks are driven home, and watered on the way. Where the fields are at a great distance from water, field work is only carried on till noon, and then stopped. The bullocks are generally stalled in a shed, erected either near the house of the cultivator, or on the plot of ground allotted to him as his threshing-floor. When the cultivator can afford it, he gives his bullocks an allowance of oil-cake, *mutt*, *kulthi*, or cotton seed.

About three or four weeks before the month of *Chaitur*, the rabi crops have generally been harvested, and most of the cultivators, and all their families, too, are now employed in threshing and winnowing operations. Some of the members of the family remain at the *khullas* (threshing-floors) at nights, to watch the grain. On bright moonlight nights, threshing and winnowing operations are carried on vigorously. The women are generally em-

ployed in breaking off the *jowari* heads from the stalks, and in filling up baskets with grain and chaff for the men to winnow. The *kurdi* (oil-seed plant) harvest is never carried to the threshing-floor, as the *kurdi* is a very thorny plant, but is threshed out in the fields itself, and, after the seed is removed, the plant is burnt down on the spot

In garden lands vegetable seeds, such as onions, garlic, egg-plant, &c., are sown during this month, and the sugarcane is manured. Where cane has been planted, some weeks before, the crop is weeded by women. During this month also cane is planted, in which work the women assist. The women are generally employed in their threshing-yards in making cattle-dung *bratties* for fuel.

Vaisak (May).—Lands for rabi are now levelled with a *vukkhur*. The *vukkhur* is a kind of large hoe, drawn by bullocks ; it has a sort of iron scythe instead of a share, about twenty inches broad, and four or five deep, fixed to the centre of a beam of wood between four and five

feet long and six inches broad. This implement is used for loosening the surface of the soil to the depth of five or six inches, and for eradicating weeds and grass. This is worked by two or four bullocks from morning till evening, with the usual intermission at noon, as mentioned above. The lands are worked crosswise with the *vukkhur*, three or four times. Threshing and winnowing operations are completed during this month, and the grain is carried home. During the threshing operations much wastage of grain takes place, from being mixed up with the earth. Such earth is now collected in baskets, and dipped in water, by which process the earth is washed out, so as to leave the grain in the basket. The *Mahur* women are generally employed on this work, and are paid a certain share of the grain so collected, for their labour. The cultivator, at this time, as a rule, makes over to his Savkar, as much of the produce of the harvest as will pay his debts, and, after storing enough for home consumption, carries the rest to the market. If the cultivator has borrowed seed-grain from the Savkar, he first of all

returns the loan in kind, paying fifty per cent. more than the quantity borrowed. Next, if he has previously agreed to sell the Savkar a certain portion of his standing crop at a certain rate, for which the money has been paid in advance, he makes over the quantity of grain agreed upon. After that, if more grain be left, he stores enough for home consumption, and sells the rest. If the cultivator is well-to-do, and fortunate enough to be free from debts to the Savkar, he stores up all his grain, and reserves it for two or three months, when he can generally command a better price than that prevailing at harvest time. Such cattle as are not worked in the fields are driven out to graze early in the morning, and are brought back about 11 A.M. During the remainder of the day, they are fed on the broken straw and chaff (*bhusá*) brought from the threshing-floor. Having carefully stacked his *kurbí* (*jowari* stalks) on his threshing-floor, and made his house water-tight, by filling up the cracks in the roof with fresh earth, the cultivator patiently awaits the first burst of the monsoon. If he intends to take in

a co-sharer, he does so during this month, but first settles the terms. In garden land, the sugarcane and vegetables are watered about eight times during this month.

Jayste (June).—The monsoon has now fairly set in, and the cultivator is diligently employed in levelling his lands with the *vukkhur*. If the rains have been favourable, and the ground well saturated, kharif sowings take place. Cotton, hemp, *tīl*, *moong*, and *tūr* are sown through a bamboo seed-drill—an agricultural implement, that is, perhaps, as old as the Indian village system itself. Garden lands are prepared and manured for the sowing of ground-nut. Seedlings of red pepper, which have been raised previously in nursery beds, are now transplanted to garden land. Tobacco seed is also sown in nursery beds during this month. Sugarcane fields are weeded by women, and other lands manured and prepared for planting the cane. The cane is watered about six times during this month. *Guwari* (*Dolichos fabæformis*), *Bhendi* (*Hibiscus esculentus*), *Chaoli*, and other vegetable seeds

are sown. Varieties of gourd are also sown. Such cattle as do not work in the fields are fed at home. The cultivator now returns home in the evening at a somewhat earlier hour, and if it rains hard he very often remains at home twisting ropes from hemp. The women assist the cultivator in collecting the scrub, weeds, &c., that are uprooted by the *vukkhur*, and this they sometimes use as fuel. Domestic duties occupy most of the women's time during this month. Amongst the Kunbis this month is generally chosen for marriages.

Ashâd (July).—This is one of the few exceedingly busy months for the Kunbi. Such lands as have not been sown during the preceding months are now worked again with the *vukkhur*. All the cultivators are busy with this uncouth-looking, but very effective implement, wherewith both kharif and rabi lands are now levelled. In the Kunbi's estimation a cultivator is no cultivator at all if he does not work his lands with the *vukkhur* in *Ashâd*. If he fail to do so the land is not prepared to

receive the seed, and has to be allowed to lie fallow during the whole year; for if sown later the crops grown are very poor and stunted. The rest of the kharif sowings take place now, and are completed during the month. *Bajri*, maize, *tûr*, *oodid*, *kulthi*, hemp, *rálá*, &c., are sown. The cultivator goes to his fields at dawn, and only returns in the evening. He does not stop work for breakfast, as usual, but snatches a few mouthfuls of food while driving the *vukkhur*. The oxen are allowed only an hour's rest at noon; but, for the hard work they undergo during the day, they are compensated in the evening by a bountiful supply of fodder, to which is generally added a small quantity of oil-cake. The spare cattle are taken out to graze, and no fodder is required for them at home. Beyond their domestic duties and light field work in the garden land, the women have now little to do. In garden lands ground-nut is sown, and seedlings of egg-plant and red pepper are transplanted. *Khonde Jawar* (a coarse grain) is in this month ready for the sickle: this species of *jowar* is only raised in garden lands,

and is chiefly used for home consumption. *Kuddole*, which is raised for fodder, is also cut during this month, and the working bullocks fed on it: it is a rich fodder for cattle. About four waterings are given in this month to the sugarcane.

Shrāvan (August).—Such lands for rabi as have not been ploughed for some years are now harrowed, and then levelled with the *vikkhar*. Fields under cotton, *bajra*, *moong*, &c., are hoed, and afterwards weeded by hand. Tobacco seedlings are transplanted from the nursery bed to the dry-crop field. *Karella*, a species of oil-seed, is sown. Garden lands, in which ground-nut has been sown, are now weeded. The earth round the sugarcane plant is dug, and heaped up over the roots, to strengthen the cane. Red pepper (*mīrch*) is now ready and plucked from the plants. No fodder is required for cattle, which are driven out to graze. The cultivator has less to do now than he had in the preceding month. The women go out to work in the fields at 9 A.M., and return in the evening,

each with a head-load of grass weeded from the fields, which they either sell, or give to their milch cattle. In large *kasbás* many of the men and women subsist by selling the grass weeded from the fields. Several Hindu festivals occur during this month.

Bhadurpud (September).—Lands prepared for the rabi are levelled with the *vukkhur*; *jowari*, linseed, and *kulthi* are sown. The *moong* crop is harvested now (the pods being plucked from the plants), and by the end of the month some part of it is ready for the market. The ears of the *bajri* crop are just forming, and have to be protected from birds, &c. In garden lands *jowari* is now sown. Vegetables and edible herbs are ready for the market. The earth round the sugarcane is again dug out, and heaped up over the roots. Fields under tobacco and cotton are weeded, and also some of the garden lands. The hemp crop is ready now; the plants are up-rooted and tied in bundles, to be placed in water, for the non-fibrous part to be rotted away. Fields under cotton are weeded, and in this work

women are employed. The grass now springs up luxuriantly, and many of the poor women subsist by collecting and selling it. Such cattle as do not work are sent out to graze, and the bullocks on work in the fields, are fed on the green grass collected by the women of the family. The *Pittra* ceremonies, in honour of the dead, occur during this month, and much dining out takes place among the cultivators.

Ashvin (October).—If the rains have not been very heavy, the rabi sowings are completed; otherwise they generally take place during the following month. Wheat and gram are now sown; the *jowari* sowings are finished. In garden lands wheat and *jowari* are beginning to be sown. *Oodid* and *moong* are threshed, and the women are employed on this work. Grain is forming in the *bajri* ears, and the crop has to be watched; very often the cultivator has to sleep in his field. After the Dussera feast in Ashvin the tender *bajri* grain, called *nimbhore*, is roasted and eaten. Where *jowari* and vegetables have been raised in garden

lands, they are weeded now, and so are fields under cotton. In garden land wheat, gram, &c., are sown, and more of the *mirc̥h* (red pepper) plucked from the plants. Vegetables are cut and sold in large quantities during this month.

Kartick (November).—The *bajri* crop is now ready for the sickle, and both men and women are busily employed in gathering the harvest. At night the cultivators remain in the fields to watch the kharif crops. The first cotton is now picked, and here again women are employed. In garden lands buck-wheat, gram, opium, *rajura*, mustard, &c., are sown. Cattle not working in the fields are sent out to graze.

This is a busy month for the women. The monsoon is now quite over, and the cold weather has set in.

Margayswur (December).—Such Kunbis as have large holdings carry the produce of the harvest in carts to the threshing-floor, near the village. About the end of the month threshing operations commence. The ears of the *jowari* crop begin to form. Fields under rabi crops are

weeded by women, and the last cotton pickings take place during this month. The women are also employed at home in ginning cotton with the ancient *churka*. The top shoots of the gram plants are now nipped off (to enable the plants to spread out), and are either sold, or used for food at home. Potatoes are planted during this month. The rabi crops are watched both day and night. In garden land the opium crop is thinned, and the crops of ground-nut, *rajura*, &c., weeded. Lands, from which the kharif crops have been removed, are broken by the plough, and begun to be prepared for the next year's sowing. The cultivator generally makes over to his Savkar, as much of the produce of the kharif harvest as will pay his debts, and, storing up some grain for home consumption, sells the rest. Such cultivators as are not indebted to the Savkar, store up the grain, so as to send it for sale when prices have risen, prices of grain at harvest time being always at their lowest range.

Paoosh (January).—Waste land is now

broken by the plough. The *bajri* crop is threshed and winnowed on the threshing-floor. The *Sunkránth* festival occurs during this month, after which the cultivators are at liberty to eat the *hoolda* (the tender grain ripening in the ears). This they roast and eat. The women are generally occupied in ginning cotton, weeding the poppy crop, and in digging out ground-nut from the earth. Tobacco leaves are cut and cured. Mills are set up in which the juice is expressed from the sugarcane ; and all who visit the *gural* get a free drink of the juice. The juice is then boiled down into *goodh*, in large pans. The working bullocks are generally kept in the fields at night ; they are often fed on such *jowari* stalks as have been stunted in growth, and on which very little or no grain is expected to form : these stalks are pulled out by the roots. They are also fed on the chaff (*bhusá*) collected on the threshing-floor.

Magh (February).—The cultivator is busy ploughing waste land, or such lands as have been under kharif crops. Rabi land in which

tār has been sown is ploughed between the rows on which the crop stands. Threshing and winnowing operations are at this time brought to a close. The rabi crops have to be constantly watched, and boys are employed to drive away the birds, which, about this time of the year, come in flocks to feed on the ripening grain. The linseed and grain crops are harvested. At night the cultivators generally stay in their fields, to watch the crops. The women are usually employed in ginning cotton, and in weeding the poppy. Some of the men are occupied in expressing juice from the sugar-cane, and boiling it down into *goodh*. The cultivator begins to sell small quantities of the new *jowar* from his fields, with the proceeds of which he purchases salt, &c., for domestic use.

Phalgun (March).—The cultivator and his family are now busy harvesting the rabi crops. Waste lands, and lands which had been under kharif and rabi, are ploughed. The harvest yield is carried to the threshing-floor, generally in carts. The women are industriously em-

ployed in harvest work, in ginning cotton, and in gathering opium from the poppy-heads, in which incisions are made during the preceding evening. Great care is required in this operation, otherwise the juice does not exude. The women manage this work deftly.

The foregoing is necessarily a brief sketch, in which we have delineated the mere outlines of the annual occupation of the agriculturists. But it will be admitted that this is a pleasing picture of the rural life of a class of people, in these districts of the North-Eastern Deccan, from whose toil and industry the main portion of the Government revenues is derived. Removed from the busy haunts of men, and a stranger to the vices of towns and cities, the cultivator has retained something more of the worthier qualities of mankind, than are to be found among any other class in these districts:

CHAPTER IV.

THE AGRICULTURIST; THE MONEY-LENDER; AND THE CIVIL COURTS.

The relations between the money-lenders and the cultivators.—

Action of the Civil Courts in suits against cultivators.—

Different terms on which a cultivator can raise a loan in cash from the Sâvkâr —Loans of seed-grain —Loans of grain for consumption —Proportion of agriculturists who are in debt.—Proportion of their average indebtedness to their average income.

The subject of the relations existing between

The relations between the money-lenders and the agriculturists. the cultivators and the money-lenders has been much discussed of late. Very often the Sâvkâr

has been cried down, as the bane and curse of the country, the Shylock of India, who leads the cultivator to beggary and ruin. On the other hand, there are not wanting advocates of the Sâvkâr, who represent him as a benefactor to the country, and the saviour of the cultivators,

helping them when they most need help, and very often losing heavily by his transactions with them.

It may, indeed, be said that up to a certain point these conflicting opinions are both correct. The Kunbi cultivators are generally simple-minded and honest, but quite unable rightly to appreciate the value of money. On the other hand, the Mârwâdis with whom they have to deal are artful, unscrupulous, and grasping. It therefore often follows that when once the Kunbi has the misfortune to get into the Sâvkâr's books, he becomes hopelessly involved in debt, from which perhaps not all his efforts can afterwards extricate him. In this case he will have to pass a bond for a higher sum than he actually receives ; will have to pay a usurious rate of interest ; will have to sell the produce of his fields to the Sâvkâr at a rate ten per cent. lower than the market value, and must submit to be cheated when getting the grain weighed. But, on the other hand, it must be confessed that the Sâvkâr runs no small risk. He not unfrequently loses

by these transactions, through the cultivator's death, or by his absconding with all his property, or through his reduction to complete beggary. A succession of bad seasons may operate to break down even a well-to-do cultivator, and the Sâvkâr then runs great risk of losing all that he has advanced. It will thus be seen that if the cultivator is very often squeezed dry by the Sâvkâr, it not unfrequently happens that the Sâvkâr comes off second best in the struggle. Yet, however bad the Sâvkâr may be, he has many redeeming points. He is an institution necessary to the country, and does much good in his own way. If the Sâvkâr were to withdraw his capital from the cultivator, the latter would not be able to get on at all, and Government would materially suffer thereby. When, through unforeseen circumstances, over which he has no control, an honest and industrious ryot is brought to the verge of ruin, the Sâvkâr holds out a helping hand, sets him again on his legs, and supplies him with cattle and seed. It is, in short, the Sâvkâr's interest to do so, whether the ryot is, or is not, already indebted to him. In the former

case he sets up his debtor, because he expects that by toil and industry the cultivator will be able to pay back both old and new debts, whereas if he be allowed to sink into a labourer, or a pauper, the Sâvkâr has no prospect of recovering his dues. In the latter case, if the cultivator is of industrious and frugal habits, the Sâvkâr knows that he will profit by making cautious advances. In short, the cultivators and the money-lenders profit by one another, and the one is indispensable to the other.

But, as has been stated above, the Kunbi cultivator does not rightly appreciate the value of money, and the better his credit the more profuse he is in his expenditure. In prosperous seasons he does not lay by money for years of scarcity. What he gets he generally spends, and leaves the future to take care of itself. During the American War, when the Berar cultivators enriched themselves by growing cotton, a few of the Kunbis made silver ploughshares to till their fields. Many of them spent extravagant sums in the purchase of rich silk dresses

for the women of their families. The acute Sâvkâr knows the weak points of the Kunbis, and by freely lending money to the well-to-do, he encourages them in extravagant habits, being certain that he will profit thereby. The Sâvkâr understands his own business.

From these and other considerations, it became evident to His Highness's
Action of the Civil Courts. Government that if the cultivator were not in some measure protected by his landlord, the State, he would, by rushing headlong into debt, be completely ruined. It was decided by Government that this protection could be secured by *diminishing, not destroying*, the credit enjoyed by the cultivators. It was at first feared that by interfering with the freedom of contract the Kunbi would not be able to raise money for the purpose of improving his land, for purchasing cattle and seed, and for paying the Government demand. But, on the other hand, it was thought that by diminishing the facilities for borrowing, the cultivators would be saved from sinking into irretrievable embar-

rassment, as they are prone to do when they have unlimited credit. Under well-understood regulations, the Sâvkâr would himself exercise great caution in advancing loans for marriages, feasts, and other luxuries. And yet if the Kunbi required a loan to effect any improvements on his land, or to pay the Government demand, or for any other obviously productive or necessary purpose, it would be to the interest of the Sâvkâr to make the advance, knowing that in such cases the investment would be safe under certain restrictions. Thus, while the cultivator would find it difficult to raise a loan to squander recklessly, he would always be able to get money for useful and productive works connected with his land. Next came the question as to how the cultivator's credit was to be judiciously restricted. To this end, the following measures were adopted, and, circular orders giving effect to them, were from time to time issued by the Judicial Department :—

1. No *ex-parte* decree was to be passed by a Civil Court against any debtor, until the creditor

should have proved, by his books or otherwise, to the satisfaction of the Court, that the bond was executed for veritable and fair consideration.

2. If a usurious rate of interest had been charged, it was to be reduced to a reasonable rate. When the amount of interest did not exceed the amount of the principal, the rate of interest entered in the bond could be adhered to, but when the amount of interest did exceed the principal, the Hindu law of *Dâm dupat* was to be enforced. Of however long standing the debt might be, the amount of interest given by decree was never to exceed the amount of principal.

3. When the cultivator was unable to pay at once the amount of the decree passed against him, the Court could order it to be paid by reasonable instalments. If the circumstances of the case warranted interest being allowed to run on the decree, one per cent. per annum only was to be allowed, until the debt was liquidated.

4. When attachment was issued against a cultivator's property, his house, his agricultural implements, his cattle, and a supply of grain enough to support him and his family till next harvest, was to be exempted from execution.

5. No judgment-debtor was to be imprisoned for debt, unless suspected of having concealed his property to evade payment.

So far as can be ascertained, these measures appear to be judicious, and seem to work satisfactorily. We shall now give a brief account of the different terms on which the cultivator borrows money from the money-lender.

When the cultivator is prosperous and thrifty

Terms on which the cultivator raises a loan in cash. he does not trouble to ask for petty loans, from time to time, but borrows a lump sum from the

Sâvkâr, for the payment of Government assessment, or for any other purpose, and the interest to a borrower of this class does not usually exceed one per cent. per mensem. The cultivator agrees

to repay the loan at the next rabi or kharif harvest, but the agreement is generally verbal, and not written. If, at the harvest time, the cultivator sees that the prevailing prices of grain are low, and if he thinks that there is a prospect of obtaining better prices further on, he reserves his stock of grain until such time, and asks the Sâvkâr to allow the loan to stand over till then. Where the cultivator's credit does not stand very high, he has generally to pay more interest,—say about Rs. 1-8-0 per cent. per mensem. When any one of this class resorts to a Sâvkâr, he has, in the first instance, to pass a bond, but when he becomes known to the money-lender, this formality is no longer necessary. Very frequently the Sâvkâr takes payment in grain, which is sold to him at the market rate, the only difference being that, in weighing, about four or five seers (8 or 10 lbs.) is added to a pulla (240 lbs.) as *kussur*. Cultivators of this class do not generally borrow anything under ten rupees ; nor do they, as a rule, borrow seed-grain, or grain for consumption, from the Sâvkâr.

If a cultivator does not enjoy good credit, the Sâvkâr lends him money on any of the four following terms :—

1. *On interest and compound interest.*—The
Interest and
compound inter-
est.
 borrower passes a bond to the Sâvkâr, say for one hundred rupees. For this he receives Rs. 98 in cash, Rupees two being deducted as *mun-noti* by the Sâvkâr. The cultivator agrees to pay interest at a rate which varies from Rs. 1-8 to Rs. 2 per mensem, and to repay the advance at the next kharif or rabi harvest. If he fails to do this, and defers payment till the subsequent harvest, compound interest is charged. The Sâvkâr, after having the bond executed, does not pay down the amount in a lump sum, but lets the cultivator have it from time to time in sums sufficient to pay the Government assessment, or to buy cattle, or to expend in similar purposes. The Sâvkâr frequently pays the Government assessment direct to the Patel and Patwadi in Halli Sicca rupees, but he recovers the amount from the cultivator in British rupees, making

a profit of one or two per cent. in the rate of exchange.

2. *Buttâ Mubâdlâ*.—The Sâvkâr pays the Government assessment direct to the Patel and Patwadi in Halli Sicca rupees, and recovers from the cultivator at harvest time the same amount in British rupees. The profit he makes in the difference between the value of Halli Sicca and British rupees is considerable, because the rate of exchange varies from Rs. 14 to Rs. 22 per cent., and the period of the loan seldom or never exceeds three months. If the loan is not repaid at harvest time, interest at one or one and a half per cent. is allowed to run on the sum till it is repaid at next harvest.

Râgwâddâ or *Lâoni*.—The cultivator raises a loan, passing a written agreement to repay it from the produce of his fields. The Sâvkâr forms an estimate of what would be the probable ruling prices at harvest time, and, leaving a margin of ten or fifteen per cent. profit, agrees to purchase the crops at certain prices fixed between

them. This contract is generally entered into four or five months before harvest time. If prices fluctuate meanwhile, either the Sâvkâr or the cultivator loses, but the former is generally the gainer by this transaction. If the cultivator fails to make over the grain at the allotted time, according to one of the terms of the contract, he has to give the Sâvkâr, in the year following, twenty-five or fifty per cent. over and above the quantity of grain originally agreed upon.

Suvvâi.—The cultivator raises a loan, promising to repay it within a year, by two instalments, the first falling due on the kharif, and the second on the rabi harvest. The bond is executed for a sum of twenty-five per cent. over and above the amount actually paid; this is equivalent to a rate of about two per cent. interest per mensem. Besides this, when paying the cash down, the Sâvkâr deducts two per cent. as *munnoti*. One of the terms of the agreement is, that if the amount of the bond is not repaid within the time specified, interest at the rate of about one or two

per cent. per mensem is to run on until such time as the loan is repaid.

It may be mentioned here, that in bonds of this sort the cultivator mortgages to the Sâvkâr the produce of his fields, his cattle and house. Sometimes the fields themselves are mortgaged. It need not be stated that the property so mortgaged remains in possession of the owner, the Sâvkâr merely keeping an eye on him to see that he does not dispose of it in any way.

Besides loans in cash, some of the cultivators
 take loans in seed-grain, on con-
Loans of seed-
grain. dition that it is to be returned
 at harvest with fifty per cent.
 over and above the quantity lent ; but if the
 loan is contracted at a time when prices are high
 the quantity is doubled. In transactions of this
 nature, written agreements are seldom entered
 into, the cultivator considering it a religious
 debt, which he is anxious to pay at the first
 opportunity. Hence, suits for transactions of

this nature seldom or never come into Civil Courts.

When the cultivator raises a loan in grain for home consumption, he has it on condition of returning the loan at twenty-five or fifty, and in seasons of scarcity, at one hundred per cent. over and above the quantity lent. A bond is generally passed for this loan. The borrower does not carry away from the Sâvkâr the whole amount of the grain at once, but receives it in such quantities as may be required. If unable to return the loan at the time agreed upon, the debtor is allowed to repay it at next harvest, with fifty per cent. over and above the total quantity due.

When the cultivator breaks down, and is unable for a period of four or five years to repay his Sâvkâr's debts, his accounts are made up, and a settlement is generally effected in this way: the cultivator enters into an agreement, by which he binds himself to till, for a certain number of

How bad
debts are recovered.

years, a certain portion of his holding, and, after sowing it at his own cost, to make over the field to the Sâvkâr, who takes charge of it, and reaps the crops when they are ready. And so, at a small cost, the Sâvkâr gets a part of the produce of the cultivator's fields, and is thus enabled to recover what would have been a bad debt.

It is most difficult to ascertain, with any approach to accuracy, the proportion of the agriculturists who are in debt. No reliable statistics can at present be obtained for this purpose. But, on a rough estimate, it may be assumed that about eighty per cent. of our cultivators are in debt. The state of indebtedness, of course, varies in degree. In some instances the cultivators are hopelessly sunk in debt ; in others the proportion of their debts may amount to their income for three or four years, while in many cases, their indebtedness certainly amounts to their income for one year. We have taken at random five villages of the Gandapur taluka, and on instituting inquiries into the indebtedness

of the ryots, the results obtained were as follows:—

Name of Village.	Number of cultivators from whom inquiries were made.	Never in debt.	IN DEBT.								Total in debt.
			For one year.	Two years.	Three years.	Four years.	Five years.	Ten years.	Fifteen years.	Twenty years.	
Bâbulgaon ..	17	3	6	4	2	..	..	2	..	..	12
Percentage ..	..	17	43	28	14	..	..	13	..	..	..
Vâgulgaon ..	9	2	2	3	1	..	..	..	..	1	7
Percentage ..	..	22	27	43	15	..	..	..	..	15	..
Ranjungaon ..	15	3	1	2	1	2	1	1	1	2	12
Percentage ..	..	20	8	17	8	17	8	8	8	17	9
Futhoolâbad ..	8	3	..	2	1	..	1	1	..	..	5
Percentage ..	..	37	..	40	20	..	20	20	..	..	..
Kâlaragaon ..	15	6	2	5	..	1	..	1	..	..	9
Percentage ..	..	40	22	55	6	11	1	11	..	..	60
Total ..	64	17	11	16	5	3	2	5	1	3	47
Percentage ..	..	36	23	34	10	6	4	10	2	6	63

From this statement it will be observed, that the percentage of agriculturists not in debt is 36.6. It will also be seen, that the percentage of agriculturists in debt for a period of one and two years, is 23.4 and 34.1 respectively, from which it may reasonably be inferred that the larger portion were driven into debt by the distress that prevailed in 1876-77. It must, however, be remembered that the figures given

are only for five villages, and it would be unfair to estimate the indebtedness of the cultivators of the entire district on these figures alone. But, on the whole, it may be assumed that about thirty per cent. of the agriculturists of this district are free from debt.

We shall now inquire as to what proportion the indebtedness of the agriculturists of the five villages mentioned above, bears to their yearly income. The result of this inquiry may be tabulated as follows:—

Name of Village.	Number of agriculturists in debt.	Proportion of debt to one year's income.	Proportion of debt to two years' income.	Proportion of debt to three years' income.	Proportion of debt to four years' income.	Proportion of debt to five years' income.
Bābulgaon	14	9	2	1	2	...
Percentage . . . . .	...	64	14	7	15	...
Vāgulgaon	7	2	4	1	.	...
Percentage . . . . .	...	29	57	14	..	...
Ranjungaon	12	2	5	1	4	...
Percentage . . . . .	...	17	42	8	33	...
Fu' hoolābad	5	2	2	1	...	...
Percentage . . . . .	...	40	40	20	...	...
Kālaygaon	9	2	1	2	2	2
Percentage . . . . .	...	22	12	22	22	22
Total...	47	17	14	6	8	2
Percentage...	...	36	30	12	17	5

This statement shows favourable results. The amount of indebtedness of most of the cultivators does not exceed their income for two years, and in no case does the amount of indebtedness exceed their income for five years.

CHAPTER V.

A CHAPTER OF STATISTICS.

Boundaries of the district.—Area.—Population.—Registered occupants.—Average area held by each cultivator—The area ploughed by one pair of bullocks.—Assessment on dry and wet land.—Account of land revenue for the past 24 years.—Estimated income and expenditure of an agriculturist of the third class.—Outturn of grain per acre—Expenses of cultivation—Estimated value of the total production of the land—Surplus grain available for exportation.—The Profits of Cultivation.

THIS chapter will really be little more than a summary of statistics. But here we shall submit such figures as will throw a clear and direct light on the present condition of the agricultural community in this district. The data from which observers at a distance can alone be enabled to form an accurate judgment as to the resources and position of the cultivating classes of this district, must be sought in the following statement of the area of their holdings ; the number of cattle and agricultural implements owned by them ; the amount and value of the produce of their fields ;

and the statistics of their agricultural and household expenses.

The Aurungabad district is bounded on the north by the British collectorates of Nassik and Khandesh ; on the south by the British collectorate of Ahmednugger, and His Highness's district of Beed ; on the east by His Highness's districts of Beed and Purbhani, and partly by the Booldana district in the Berars ; and on the west by the British collectorates of Ahmednugger and Nassik.

Boundaries.

The district comprises the following eight talukas:—Paitan, Vaijapur, Gandapur, Umbud, Aurungabad, Jalna, Bhokurdhun, and Kunnud.*

The first three of these talukas have already come under the Survey Settlement, and the fourth has been lately classified. We are, consequently, in a position to give correct figures for these talukas with respect to their area, population, cattle, &c. But with regard to Aurungabad, Jalna, Bhokurdhun, and Kunnud our information is not so complete or trust-

* It should here be mentioned that I have excluded from my account the talukas of Rozâ, Sillode, and Sioni, which are His Highness's crown lands ; the taluka of Ajanta, which is His Excellency the Minister's jagir ; and other jagir villages. These jagirs are situated in the midst of the district, but, not having the means of obtaining reliable figures for these talukas, I have omitted the statistics of them from this Report.

worthy, as the figures have been obtained from the Talukdars' records, which, being based on returns prepared by the village Patwadis, are somewhat uncertain, and not to be fully depended on. It may, however, be safely stated, that these figures are not far wrong as a whole, and in any case may be taken as within fifteen per cent. of the correct figures.

The area of this tract of country is estimated at about 2,556,057 acres, or 3,994 square miles. Of this area, the unculturable waste may be estimated at about 369,899 acres (578 square miles), or about 14·5 per cent. of the total area. Deducting the unculturable waste from the total area of the district, we get 2,186,158 acres (3,416 square miles), or 85·5 per cent. of arable land.

According to the returns for 1287 Fasli, (A.D. 1877-78,) 1,737,270 acres (79·5 per cent.) of these arable lands were occupied, and about 448,888 acres (20·5 per cent.) were lying waste. Of this cultivated area, 57,012 acres (3·4 per cent.) were irrigated lands, and 1,598,825 acres (96·6 per cent.) were dry, or unirrigated lands.

The following statement gives the figures for the different talukas :—

Number.	Name of Taluka.	CULTURABLE AREA.						Unculturable Waste.	Total Area, including Culturable and Unculturable Lands	
		Cultivated Area.			Inam Lands.	Total Cultivated Area.	Culturable Waste.			Total Culturable Area.
		Dry-Crop.	Garden Land.	Total.						
1	2	3	4	5	6	7	8	9	10	11
1	Patan.....	164,899 97.4	4,449 2.6	169,348 92.4	13,882 7.6	183,230 79.6	46,999 20.4	230,229 92.1	19,670 7.9	249,899 100
2	Vaijapur.	229,844 95.7	10,522 4.3	240,366 95.4	11,408 4.6	251,774 83.3	50,500 16.7	302,274 91.5	28,153 8.5	330,427 100
3	Gandapur ...	214,059 96.7	7,284 3.3	221,343 92.9	17,036 7.1	238,379 87	35,837 13	274,216 95.3	13,588 4.7	287,504 100
4	Umbud	416,064 97.1	12,167 2.9	428,231 97.7	9,910 2.3	438,141 83.3	88,310 16.8	526,451 95.6	23,793 4.4	550,244 100
5	Bhokurdhun.	95,361 96.7	3,297 3.3	98,658 97.6	2,470 2.4	101,128 72.2	38,827 27.8	139,955 78.4	38,622 21.6	178,577 100
6	Kunnud ...	165,141 97.2	4,898 2.8	170,039 97.2	4,942 2.8	174,981 80.7	41,781 19.3	216,762 63.8	122,937 36.2	339,699 100
7	Aurungabad..	129,701 93.3	9,372 6.7	138,974 92	12,036 8	151,010 75.6	48,697 24.4	199,707 82.4	42,663 17.6	242,370 100
8	Jalna	183,756 97.3	5,122 2.7	188,878 95.1	9,749 4.9	198,627 67	97,957 33	296,584 78.6	80,673 21.4	377,237 100
	Total...	1,598,825	57,012	1,655,837	81,433	1,737,270	448,888	2,186,158	369,899	2,556,057
	Percentages..	96.6	3.4	95.3	4.7	79.5	20.5	85.5 3,416 square miles.	14.5 578 square miles,	100 3,994 square miles.

It will be seen from this statement, that the

talukas of Jalna, Bhokurdhun, Kunnud, and Aurungabad abound in hilly tracts of country, and that consequently, the percentage of unculturable waste there is much higher (being from 17 to 36 per cent.) than in the other talukas. Gandapur and Umbud show a very low percentage in this respect—only a little over four per cent. In the same way, Gandapur, Umbud, Kunnud, and Vaijapur stand favourably as regards the area under cultivation, showing from 80 to 87 per cent.; while Jalna compares very unfavourably, having only 67 per cent. under tillage. As regards wet cultivation, the Aurungabad taluka is the most favoured one in the district, having 6·7 per cent. irrigated; while in Paitan, Umbud, Kunnud, and Jalna it is nowhere so much as 3 per cent. Nearly 5 per cent. of the total cultivated area of the whole district is held free as Inam; while in the Aurungabad, Gandapur, and Paitan talukas the *inam* lands amount to as much as 8 per cent.

Let us now look at the total population of the district, and the proportion which
 Population. the agricultural community bears

to the whole. The total population, including the city and cantonment of Aurungabad, the town of Kadrabad, and cantonment of Jalna, may be estimated at about 369,140 souls, and this gives about 94 to the square mile. Of this number, the agriculturists may be estimated at 197,539, or about 52·1 per cent. of the whole population.

The details for the different talukas may be given as follows:—

Name of Taluka.	Agricultural Population.	Non-Agricultural Population.	Total.	Percentage Agriculturists to Total Population.
Paitan ...	20,837	21,799	42,636	48·9
Vaijapur ...	23,510	17,152	40,662	57·7
Gandapur ...	19,197	11,814	31,011	61·9
Umbud ...	44,794	34,879	79,673	56·2
Bhokurdhan ...	22,445	2,148	24,593	91·1
Jalna ...	18,248	34,986	53,234	34·3
Kunnud ...	17,080	3,907	20,987	81·4
Aurungabad ...	31,428	54,916	86,344	36·4
Totals & Average	197,539	181,601	379,140	52·1

From this it will be observed that, on our present estimate, the agriculturists amount to about 52 per cent. of the whole population. In the Bhokurdhun and Kunnud talukas, the cultivators stand as high as 91 and 81 per cent. respectively, while in the Aurungabad and Jalna talukas they count as low as 36 per cent. and 34 per cent. respectively. It must, however, be remembered that the population of the city and cantonment of Aurungabad (about 25,000 souls) is included in the census returns for that taluka. In the same way, the population of the town of Kadrabad (10,000 souls) and the cantonment of Jalna (estimated at about 10,000 souls) is included in the figures given for the Jalna taluka. Hence the low percentage observed in the agricultural population of these two talukas. In the talukas of Paitan, Vaijapur, and Umbud a large number of weavers and other artizans reside,—hence a somewhat low percentage of cultivators is met with there; while the talukas of Bhokurdhun and Kunnud contain a purely agricultural population. Absolute reliance cannot be placed on the figures

given above, as the returns of the Survey census, for the talukas settled, do not tally with those prepared in the Tehsil offices, which are, of course, based on the Kulkarnis' returns : the difference in some cases exceeds 20 per cent. On a rough general estimate, however, it may be said that about 50 per cent. of the population of this district, derive their subsistence from the land.

The total number of registered occupants in the district amounts to 32,842 ; the total number of oxen to 127,291 ; and the total number of ploughs to 26,650. The following statement affords detailed information on these heads with regard to each taluka :—

Name of Taluka.	Number of registered Occupants.	Number of Bullocks.	Number of Ploughs.	Average area in Acres cultivated by each holder.	Average number of Bullocks to each holder.	Average number of Ploughs to each holder.
Paitan	2,972	12,331	2,055	56·9	4·1	·7
Vaijapur	3,734	14,010	2,651	64·6	3·8	·7
Gandapur	3,857	20,446	2,200	55·4	2·7	·6
Umbud	7,913	31,612	4,346	54·1	4	·5
Bhokurdhun	2,651	11,595	2,698	37·2	4·3	1·02
Kunnud	3,788	13,949	4,515	44·9	3·7	1·2
Aurungabad	3,749	16,871	4,881	37	4·5	1·3
Jalna	4,178	16,477	3,304	45·1	3·9	·8
Totals and Average for District	32,842	127,291	26,650	50·4	3·8	·85

It will be seen from the foregoing statement that Umbud has the largest number of cultivators and bullocks, while Bhokurdhun has the smallest.

Taking the whole district, the average holding of each cultivator comes to about 50 acres ; the average number of bullocks to nearly 4 ; and the average number of ploughs rather over .8. Coming to details, we find the largest average of holdings (64·6 acres) in the Vaijapur taluka, and the smallest (37 acres) in the Aurungabad taluka. Again, we find the highest average number of bullocks (4·5) in the Aurungabad taluka, and the lowest (2·7) in the Gandapur taluka. With respect to ploughs, the highest number (1·3) are in the Aurungabad taluka, and the lowest (·5) in Umbud. It should be mentioned here, that annual ploughing is only resorted to in the hilly talukas ; whereas in Paitan, Gandapur, Vaijapur, and Umbud most of the lands near the Godavari are not ploughed more than once in 12 or 15 years. Hence we find, that the average number of ploughs is greater in

the hilly talukas of the district than in the plain country.

With a pair of bullocks a cultivator is expected to till about 20 acres of black soil, and about 35 acres of the lighter lands. The proportion of cultivated acres to a pair of bullocks for each taluka stands thus :—Paitan 27·4 ; Vaijapur 34·3 ; Gandapur 40·9 ; Umbud 27 ; Bhokurdhun 17 ; Kunnud 24·13 ; Aurungabad 16·5 ; Jalna 21·9 ; being an average of 26 acres of cultivated land to each pair of bullocks.

This proportion, taking all circumstances into consideration, is tolerably good. For it should be remembered that the Survey census of the Vaijapur and Gandapur talukas was taken during the famine year 1878, when hundreds of cattle had been lost for want of fodder, or were sent away to the hills to graze. Hence we find that in Gandapur and Vaijapur the average area of land per pair of bullocks is very high, being 40·9 and 34·3 acres respectively. Some allowance should therefore be made for the excess proportion in these talukas. Taking

Paitan and Umbud as our guide, it may be fairly assumed that in the Gandapur and Vaijapur talukas the average area of land for each pair of bullocks does not, in ordinary years, perhaps exceed 27 acres.

We will now give the average amount of assessment, per registered occupant, in the different talukas. These are the figures :—Paitan, Rs. 56 ; Vaijapur, Rs. 74 ; Gandapur, Rs. 73 ; Umbud, Rs. 41 ; Kunnud, Rs. 37 ; Bhokurdhun, Rs. 35 ; Aurungabad, Rs. 51 ; Jalna, Rs. 38. This gives for the whole district an average assessment of Rs. 50-10-0 for each registered occupant.

It will thus be observed from this statement, that while the average amount of assessment per registered occupant is Rs. 50-10-0 for the whole district, in the talukas of Vaijapur and Gandapur the average is as much as Rupees 74 and 73 respectively, while in Bhokurdhun it is as low as Rupees 35. The reason for this difference may be found in the circumstance that in the Vaijapur taluka most of the holdings of the

cultivators are comparatively larger than in other talukas. And, in the same way, the classification value of the soils in the Gandapur taluka is higher than in other talukas.

We will now inquire into the special incidence of the land revenue on the cultivated area, both for dry-crop and garden lands. The following statement affords detailed information on this head for each taluka:—

Name of Taluka.	Assessment on dry and wet land.			Average rate of Assessment per acre of Garden land.	Average rate of Assessment per acre of Dry-crop land.
				Rs. A. P.	Rs. A. P.
Paitan	3 11 2	1 0 5
Vaijapur	4 0 10	0 15 0
Gandapur	4 9 4	1 3 3
Umbud	4 5 10	0 12 8
Kunnud	6 14 10	0 12 4
Bhokurdhun	7 9 0	0 12 5
Aurungabad	7 0 0	0 15 6
Jalna	5 13 9	0 11 0
Total average...				5 8 1	0 14 4

It will be seen from this statement that for the whole district the average rate of assessment per acre of garden land is Rs. 5-8-1, and of dry-crop Rs. 0-14-4. For the first three talukas the Survey assessment rates are given ; for the other five, the rates shown are worked out from the Talukdars' Jamabandi papers for 1287 Fasli (1877).

Turning to the accounts of the past 24 years, a gratifying increase may be traced in the number of cultivators, in the extent of cultivation, and in the growth of the land revenue ; thus showing that the general condition of the country has much improved during that period. The increase that is apparent in the district, can thus be shown in a clear tabular form :—

Name of Taluka.	Year.	Number of Villages.	Cultivated Acres.	Assessment, Rs.	Total number of Cultivators
Paitan	1264 (1854)	145	51,523	98,805	1,651
	1287 (1877)	145	150,890	1,52,980	2,972
Total increase on the twenty-three years...	...	...	99,367	54,175	1,321
Per centum of increase	...	...	194.2	54.8	80

Name of Taluka.	Year.	Number of Villages.	Cultivated Acres.	Assessment, Rs.	Total number of Cultivators.
Vaijapur	1264 (1854)	116	77,390	90,930	2,248
	1287 (1877)	116	221,976	2,25,852	3,724
Total increase...	...	...	144,586	1,34,922	1,476
Per centum of increase	...	...	189.4	148.4	65.6
Gandapur	1264 (1854)	216	114,418	1,47,484	3,092
	1287 (1877)	216	206,093	2,43,855	3,859
Total increase...	...	...	91,675	96,371	767
Per centum of increase	...	...	80	65.3	24.8
Umbud	1264 (1854)	219	198,553	1,87,197	5,191
	1287 (1877)	219	385,973	3,27,227	7,913
Total increase...	...	...	187,420	1,40,030	2,722
Per centum of increase	...	...	94.4	75.8	34.4

Name of Taluka	Year.	Number of Villages,	Cultivated Acres.	Assessment, Rs.	Total number of Cultivators.	
Bhokurdhun	...	1264 (1854)	122	Not known.	30,627	1,172
		1287 (1877)	122	98,658	92,972	2,651
	Total increase...	..	...	...	62,345	1,479
Per centum of increase	...	...	...	203.5	126	
Kunnud	...	Figures for 1264 Fasli not having been obtained from the Tehsildar of this taluka in time for insertion in these Notes, they have been omitted.				
Aurangabad	...	Do.	do.	do.	do.	do.
Jalna	...	1263 (1853)	165	92,195	75,711	2,853
		1287 (1877)	165	188,878	1,56,978	
	Total increase...	...	...	96,683	81,267	
Per centum of increase	...	...	104.8	107.3		

It will be evident from the foregoing statement, that very considerable and substantial progress has been made in the agriculture of the district, which in itself indicates great improvement in the condition of the ryots. Let us now show what the amount of the total land revenues of the district has been in the past five years only:—

Taluka.	1283 Fasli (1873)	1284 Fasli (1874).	1285 Fasli (1875).	1286 Fasli (1876).	1287 Fasli (1877).	Average per year per Taluka.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Patan	1,54,350	1,55,946	1,52,407	1,48,469	1,57,759	1,53,786
Vaijapur	1,87,838	1,92,789	1,72,555	1,70,320	1,80,057	1,80,712
Gandapur	2,88,061	3,08,915	2,78,291	2,76,152	2,83,388	2,86,962
Umbud	3,17,079	3,17,077	3,14,713	3,13,950	3,27,227	3,18,009
Kunnud	1,23,650	1,28,592	1,34,169	1,34,024	1,38,499	1,31,787
Bhokurdhun	1,03,281	99,664	93,238	90,139	92,972	95,859
Aurangabad	2,06,620	2,04,548	1,91,423	1,76,682	1,90,947	1,96,044
Jalna... .. .	1,55,654	1,58,117	1,48,677	1,44,406	1,56,978	1,52,766
• Average of the district in each year	15,36,533	15,65,618	14,85,473	14,81,142	15,27,827	15,15,925

The land revenue, then, for the whole district amounts to upwards of fifteen lakhs of rupees, including the road cess. No other cesses are levied.

The proportion borne by the registered occupants to the agricultural population has been shown as 1 to 4. The Estimated Income and Expenditure of an agriculturist of the third class. average holding of each cultivator is about 50 acres, and the average number of bullocks about four. We will now calculate the average annual income and expenditure, in favorable years, of a Kunbi cultivator of the third class, with his wife and three children, aged ten, twelve, and fourteen respectively, and holding 50 acres of land, which he tills with two pair of bullocks. We will presume that he is a hard-working, thrifty farmer, and that he grows jowar (rabi) on forty acres, and bajri (kharif) on ten acres of his holding. His income from the land, and his total expenditure, will then stand much as follows:—

*Statement showing the estimated annual Income
and Expenditure of a Cultivator of the Third
Class with a family of four.*

INCOME.	Seers of Grain and bundles of Kurbi.	Aggre- gate Value.	Totals.
		Rs. a p.	Rs. a. p.
12,000 seers of Jowar and Bajri, estimated produce of 50 acres of land at 6 maunds (480 lbs.) per acre, and valued at 25 seers (50 lbs.) per Rupee	12,000	480 0 0	
12,000 bundles of <i>Kurbi</i> (Jowar stalks), esti- mated at 300 bundles per acre, and valued at 8 annas per 100 bundles ..	12,000	60 0 0	
5,000 bundles of <i>Surrum</i> (Bajri stalks), esti- mated at 500 bundles per acre, and valued at 4 annas per 100 bundles ...	5,000	12 8 0	
Total outturn in Rs. ..			552 8 0
<i>Deductions made.</i>			
Seed-grain to be reserved for sowing pur- poses, estimated at 5 seers of Jowar per acre, and valued at 25 seers per Rupee ..	125	5 0 0	
<i>Baluta</i> payments, estimated at about $4\frac{1}{2}$ per cent. of the produce	500	20 0 0	
Grain to be stored for home consumption for the year, for five persons, estimated at the rate of $\frac{1}{4}$ seer ($1\frac{1}{2}$ lb.) per head, per diem.	1,350	54 0 0	
Wastage, estimated at the rate of 5 per cent on the total produce	600	24 0 0	
Kurbi reserved for two pairs of bullocks for four months, estimated at about 25 bundles per two pairs per diem, and valued at the rate of annas 8 per 100 bundles..	3,000	15 0 0	118 0 0
Estimated Balance in hand....	{ Grain.....	9,425	377 0 0
	{ Kurbi and Surrum...	14,000	57 8 0
			434 8 0

EXPENDITURE.	Seers.	Total.	Grand Total.
		Rs. a. p.	Rs. a. p.
<i>Expenses of Cultivation.</i>			
Two pairs of bullocks, valued at Rs. 60, at Rs. 30 per pair, estimated to last six years . . . . .	...	10 0 0	
Oil-cake, &c., two pairs of bullocks during four months of the hot season, estimated to cost about Rs. 3 per pair per mensem . . . . .	...	12 0 0	
Cost of agricultural implements spread over the number of years they last, including cost of ropes required to be renewed annually . . . . .	..	10 0 0	
Government Assessment at the average rate of Re. 1 per acre . . . . .	.	50 0 0	
			82 0 0
<i>Expenses for food, &c., excluding gram.</i>			
Oil at 2 seers per mensem	24	5 0 0	
Salt at 2 seers per month	24	2 8 0	
Red pepper at 2 seers per month	24	5 0 0	
Spices at 4 annas per month . . . . .	...	3 0 0	
Vegetables and pot-herbs . . . . .	..	4 0 0	
Festivals . . . . .	..	10 0 0	
Average annual expenditure for births, marriages, and deaths . . . . .	...	25 0 0	
Extraordinary expenses, including amount of interest, &c., paid to Sâvkâr on rare occasions . . . . .	...	50 0 0	
			104 8 0
<i>Dress.</i>			
2 Country Blankets at Rs. 1-4-0 each . . . . .	..	2 8 0	
8 <i>Dhoturs</i> , for four male members of the family, one to be used as waist-cloth, and the other for covering the body . . . . .	...	5 0 0	
1 Khâdî (home-spun) Jackets for cold weather wear . . . . .	..	4 0 0	
1 Common Turbans. . . . .	..	4 0 0	
4 Pairs of Shoes . . . . .	...	2 0 0	
2 Sâdis and 2 Bodices for the cultivator's wife . . . . .	...	1 8 0	22 0 0
Total estimated Expenditure, Rs.			208 8 0
Estimated Balance to be saved to meet bad seasons			226 0 0
			434 8 0

In justification of the foregoing, as being within the average production, it may be mentioned that given a good season, the best black soil and good tillage, the outturn of jowar sometimes amounts to as much as fourteen maunds (1,120 lbs.) per acre. At the village of Nevurgaon, situate on the banks of the Godavari, in the Vaijapur taluka, one of our Survey classers holds some lands. He states that this year, notwithstanding the injury caused by excess of rain, the produce of his field, on which he had raised jowar, was estimated at 12 maunds per acre. Mr. Rustomji Nusserwanji, the Talukdar of the district, personally conducted several experiments in the Aurungabad taluka with a view to ascertain the outturn per acre of the different kinds of *rabi* grain. His experiments were made this year, when, as has been stated above, the whole of the crops were more or less damaged by excess of rain, not to mention the depredations committed by rats. With all these drawbacks, the results arrived at were not unsatisfactory. Of twenty-five fields of jowari experimented upon, the average outturn

per bigha amounted to 5 maunds $9\frac{1}{4}$ seers, or 7 maunds 1 seer per acre. In the same way, the average outturn of forty-five fields of wheat experimented upon amounted to 4 maunds 11 seers per bigha, or 5 maunds 28 seers per acre. Of ten fields of gram examined, the average outturn came to 5 maunds 7 seers per bigha, or 6 maunds 36 seers per acre. Taking all these circumstances into consideration, I have adopted six maunds per acre as a fair average for valuation of a ryot's income.

The jowar stalks (*kurbi*) we have calculated at 300 bundles per acre, which gives something less than a seer (2 lbs.) of jowar per sheaf. The seed-grain reserved for sowing purposes has been calculated at five lbs. per acre. The *balutā* has been calculated at about $4\frac{1}{2}$ per cent. of the total produce of the land, as shown in detail in Chapter III. In reserving grain for home consumption, at the rate of $\frac{3}{4}$ seer ($1\frac{1}{2}$ lb.) per head, *der diem*, we have included the cost of pulse (*dāl*), &c., which is a favourite dish with Hindus. It must be borne in mind that the family will not

use jowar bread all the year round. When the harvest is nearly ripe they roast and eat jowar in the ear : from the time that the tender grain is ripening in the ear till it is harvested, the family mainly subsist on the *hooldas*, as the tender grain is called.

The bullocks are only fed for four months (from April to July) on *kurbi*. From August to November they will graze on growing grass ; from December to March they will be fed on chaff (*bhusá*) mixed with grass, and partly with *bátuk* (jowar stalks uprooted when thinning the crops).

Coming to the expenses of cultivation, an
 Expenses of ordinary pair of bullocks required
 cultivation. for agricultural purposes cost about
 Rs. 30, and last for about six years. The agricultural implements consist of (1) *nagur* ; (2) *mukkhur* ; (3) *magdá* ; (4) *teefun* ; (5) *kurahd* ; (6) *koodul* ; (7) *vayla* ; (8) *khurpá*. These last for various periods, although most of them require annual repairs : the ropes have to be renewed annually.

It may be observed that the above statement does not include the cost of weeding, harvesting, threshing, &c. With a family of four a cultivator is seldom obliged to employ hired labour for these purposes, as much work of this kind is performed by mutual help. One family will help a neighbouring family in reaping their harvest, and they, in return, will assist them likewise, and so on. Where this is not the case, the boys, when their services are not required on their father's farm, go out to work as labourers, and their earnings—not included in the above estimate of income—go towards the payment of hired labour, when it is required to assist in reaping, threshing, &c.

With a holding of fifty acres, forty of which he devotes to jowar, and ten to bajri, the cultivator, with his family, will work pretty much in the following order of time :—

In the middle of Vaisák he will prepare his Field operations for the year.	lands for jowar, with the <i>vukkhur</i> ; • this will take him eight days with
--	--

two *vukkhurs*, at five acres per day. Another day will be occupied by himself and his family in removing the scrub and thorns from the land so prepared. In the month of Jayste he will work his previously ploughed land on which he had raised bajri last year, with a *magdá* (harrow). He will take seven days to do this with one harrow, at about $1\frac{1}{2}$ acre per day. He will now prepare ten acres of land for bajri with the *vukkhur* : with two of these implements he will do this in two days, at five acres per day. In Ashád he will level his land for jowar, with the *vukkhur* ; this will occupy him a week. Then, for the third time, he will level his kharif lands with the *vukkhur*, which will occupy him two days. He will now take two days in which to sow his *kharif* lands. In Shravan he will, for the third time, level his rabi lands, an operation which, with two *vukkhurs*, will take him eight days. He will now weed his kharif lands with a bullock hoe, which he will do in a day. In Bhadurpud and Ashwin he will enclose his fields with a hedge of thorns; this work will take him and his family about four days. He will then

sow his rabi crops ; this will take about sixteen days. His youngest boy will now watch the ripening bajri crop for fifteen days—the latter half of Ashwin. In Kartik and Margayswur one of his sons will watch the *kharif* crop during the first week, while he weeds his rabi crops with a bullock hoe. He now cuts his bajri, and this, with the help of his wife and two elder sons, he will accomplish in a week. He then requires about four days to bind the sheaves and to stack them. After that, he will begin ploughing that portion of his field from which he has just removed the bajri crop : this will take him about twenty-seven days, or nearly a month. He will now separate the bajri heads from the stalks, which, with his family assisting, will occupy about seven days. In Paoosh he will thresh and winnow his bajri crop, which, with the assistance of his wife and one of his sons, he will do in about four days. He must now cross-plough his kharif lands, and this work will occupy him about twenty-six days. Now Māgh has arrived, and the jowar has to be watched. Crops growing on high lands, where the roots

cannot readily reach the sub-soil moisture, have now to be harvested, otherwise they wither. In this way, about five acres will be harvested. Before the month Phalgun the Kunbi has to reap thirty-five acres of his jowar crop. With his wife, two of his elder sons, and four labourers, he will execute this work in about a fortnight. With the help of his family, he must then bind the sheaves and stack them: this will take him about four days. Afterwards carting the harvest yield to the threshing-floor will occupy about ten days. While he is so engaged, his wife and children will prepare the threshing-floor, plaster and smooth it with cattle-dung, and enclose it with thorns. In Chaitur and Vaisák the family break the jowar heads from the stalks, which occupies them about twenty days. The threshing can be done in about six days, and the winnowing will take as many more. Giving out *balutl* (village servants' shares) will occupy the cultivator about two days.

According to the above distribution of his time, the ryot and his family will be engaged

in field work for the following number of days :—

Ploughing	53 days.	Reaping	31 days.
Harrowing with <i>magdá</i> .	7 „	Carting	10 „
Levelling with <i>vukkhur</i> .	28 „	Separating heads of corn	
Sowing.....	18 „	from the stalks	27 „
Weeding with bullock		Giving out <i>balutá</i>	2 „
hoe	5 „	Threshing and winnow-	
Enclosing fields with		ing	16 „
thorns	4 „		
Watching the ripening			
crops	30 „		
		Total ..	231 days.

It will thus be seen that, out of the 365 days in the year, the field work will occupy the cultivator and his family 231 days, leaving 134 days to be otherwise occupied. Some of these must be counted for holidays, illness in the family, executing repairs at the homestead, and for various other duties. Yet, allowing for all these, the Kunbi has a few weeks left, which can be profitably employed by himself, or members of his family, in labouring for hire in other than his own fields, in carting, or on public works, when there are any going on in his neighbourhood.

Here it is desirable to describe the household

Household goods of a Kunbi class mentioned would require.

It will thus be seen that, in favorable years, the outturn of fifty acres of dry-crop land ought not only to keep a family of five in tolerable comfort and sufficiency, but should enable them besides to save a not inconsiderable sum, on which they can fall back in bad seasons. Unfortunately, the improvident habits of the Kunbis generally prevent them accumulating any reserve.

It will be interesting to estimate what would be the average outturn of food-grains and other crops, in a favorable year, in the district ; what would be the amount of the food-grains consumed within the district itself ; and what would be available for export. According to the returns for the year 1287 Fusli (A.D. 1877-78), the area under cultivation, including inam lands, may be roughly estimated at about 1,737,270 acres. Of these, the area under wet cultivation may be estimated at 60,269 acres, and that under dry crops, at 1,677,001 acres. About one-half of the wet, and about one-fourth of the dry lands, are devoted to the cultivation

Estimated value of the total produce of the land.

of other than food-grain crops, such as sugar-cane, vegetables, poppy, cotton, oil-seeds, and so forth. Deducting these from the total area, we have left 30,135 acres of wet, and 1,257,760 acres of dry land for the cultivation of cereals. Estimating the average produce per acre of dry land at six maunds (480 lbs.), and of wet land at twelve maunds (960 lbs.)) we get an outturn of about 79,08,180 maunds, or 282,435 tons of food-grains for the whole district. Calculating the value of this produce, at the ordinary rate of fifty lbs. per rupee, the amount comes to Rs. 1,26,53,088. Estimating the value of the produce of the area set aside for the cultivation of other than food-grain crops at Rs. 25 per acre of wet, and Rs. 12 per acre of dry land, we get Rs. 57,84,362. Thus the sum total of the value of the entire outturn amounts to Rs. 1,84,37,450. The Government demand, including the estimated assessment on inam lands, amounts to about Rs. 15,81,981. According to this estimate, the proportion that the Government demand bears to the total produce is about one-eleventh.

We shall now form an estimate of the quantity of food-grains that would be required for consumption in the district, and the surplus that would be left for exportation. The total outturn of food-grains has been estimated at about 79,08,180 maunds. From this produce we have to make the following deduction:—

Maunds.

1. Seed-grain calculated at the rate of 14 lbs. per acre of wet, and 10 lbs. per acre of dry lands.....	1,62,493
2. Wastage at 5 per cent.	3,95,409
3. Consumption at $1\frac{1}{2}$ lb. per head, per diem, for a population of 379,140	25,94,740
4. Food of horses and cattle	2,70,000
	<hr/>
	34,22,642

Surplus available for exportation—44,85,538 maunds, or 160,198 tons.

From the foregoing account, it will appear that the annual surplus left would be about 160,198 tons, which may be valued at Rs. 71,76,860. Much of this surplus grain is

exported to the British territories *vid* Nandgaon, Chalisgaon, and Ahmednuggur.

The foregoing account is for the whole district. Partly following the plan The Profits of Cultivation, adopted by C. A. Elliott, Esq., C.S.I., in his Mysore Famine Report, let us now see how this account bears on the agricultural population itself. Excluding village artisans, and others who do not directly labour on the land, the agricultural population has been estimated at about 1,97,540 souls. Deducting from the total outturn of food-grains the quantity required for their consumption, for seed and for wastage, we have left 59,83,363 maunds, or 213,691 tons of grain, which may be valued at Rs. 95,73,380. The value of the other description of crops, after deducting ten per cent. for seed and wastage, may be set down at Rs. 52,05,926. The total value of the entire outturn may, therefore, be estimated at about Rs. 1,47,79,306.

From this we have to deduct the Government demand, which, as has been stated above, amounts to Rs. 15,81,981. Next we have to

deduct the expenses of cultivation. In calculating this, it should be remembered that we have deducted from the entire outturn the quantity required for consumption, for seed, and for wastage : besides this, the value of the jowari and bajri stalks has not been calculated. Allowing for this, we may estimate the expenses of cultivation at about 10 per cent. of the *entire* outturn.

Deducting, then, the Government demand, and the expenses of cultivation, we get a balance of Rs. 1,13,53,580, which should be considered as the amount of profit left to the agriculturists. Distributing this sum on the total registered occupants (32,842), the amount left to each is about Rs. 345.

In bringing these pages to a conclusion, it must be stated that the estimates of outturn of grain given above are based upon the results of a favourable season, when the crops are, upon the whole, good. Indifferent and even bad seasons are, unhappily, not of unfrequent occurrence : for these, no allowance has been made. The

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circumstances affecting cultivation are very numerous. The most important of these are climatic influences, which are proverbially capricious, and seldom preserve a happy mean. The excess or deficiency of rainfall, and, what is of even more importance than the quantity, the manner in which it is distributed during the sowing, growing, and gathering seasons, are difficulties to which the Indian agriculturist is peculiarly liable. Such troubles are common to all tillers of the soil in all parts of the world, but nowhere are they so pronounced as in India. The manner in which the cultivator works is second only in importance to the climatic influences. His ignorance sometimes, but more often his carelessness, results in injury to himself, and perhaps in a loss to the State. All these and other kindred facts the reader is requested to bear in mind as he peruses these pages.

When it is remembered that more than three-fourths of the rural population of the Deccan are intimately connected with, or in some measure

interested in, the cultivation of the soil, the importance of our subject will be readily understood. We have, however, been compelled to content ourselves, as stated in the Preface, with a description of things as they exist, or as we honestly believe them to exist. From a discussion of the highly important points which are directly raised or suggested, we have of set purpose abstained. Our present task did not embrace the suggestion of remedies for admitted evils or inconveniences. Had it done so, the writer would in all probability have shrunk from the duty. How to lighten the burdens necessarily borne by the agriculturist ; how to fortify him against bad seasons ; how to induce in him more provident habits ; how to increase his knowledge and intelligence ; how to secure to him the full advantages of the Sâvkâr's capital, and yet prevent him becoming the money-lender's bond-slave ;—these, and many other kindred aspects of the most serious problem which Indian Statesmen and Administrators have to solve, must be left to a wider experience and fuller knowledge than the present writer possesses.